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A
FRIENDLY CALL
TO THE
HOLY COMMUNION.

Wherein is shewn to the meanest Capacity,
The *Nature* and *End* of the SACRAMENT
of the LORD'S-SUPPER; The *Obligation*
to *frequent* it; The *Insufficiency*
of the *Excuses* usually brought for *ab-*
senting from it; The proper *Disposi-*
tions for *receiving* it; And the *Advan-*
tages of a *worthy Reception* :

With a particular Address to SERVANTS.

To which are added,

PRAYERS, THANKSGIVINGS, MEDITATIONS, and
DIRECTIONS, to assist the *Devout Christian* in the
due *Discharge* of that *Great Duty*.

By A LAYMAN:

Member of the *Societies* for the *Propagation* of the
GOSPEL in FOREIGN PARTS, and for *Promoting*
CHRISTIAN KNOWLEDGE.

THE SIXTH EDITION.

Come, eat of my Bread, and drink of the Wine which
I have mingled, Prov. ix. 5.

L O N D O N :

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Paul's Church Yard.

M. DCC. LXX.



T O

The Honoured Mrs *Thornton*,
(The worthy Lady of *Robert Thornton*, Esq;

B O T H

Constant Attendants at the LORD's *Table*;

Both shining Examples

O F A L L

Conjugal, Social, and Christian Virtues)

T H I S D I S C O U R S E,

Particularly intended

For the use of the Poor of *Clapham*,

To whom she is a great and constant Benefactress,

I S,

With the utmost Respect and Veneration,

Inscribed by the AUTHOR:

Who wishes her an Increase of Health,

And an Abundance

Of all earthly and heavenly Blessings.

November 15, 1746.

READER,

I *F thou dost receive any Benefit or Satisfaction by this little Book, (which is chiefly extracted from our most eminent Divines,) lend it to thy Neighbour for his Good.—And think it not too much Trouble to assist those Persons in the Use of it, who are not able to read themselves.*

A FRIENDLY CALL TO THE HOLY COMMUNION.

THE great Necessity and Advantage of duly frequenting the LORD'S SUPPER, has inclined me to throw in my Mite to awaken in Christian Professors a true Sense of this Duty, and assist them in the Performance of it; chiefly those of a lower and meaner Rank, into whose Hands this little Tract may be most likely to fall, and for whose Use in particular it is more especially made public. It is my Design, first of all, to offer a few Considerations upon this Subject, and then to add some suitable Devotions, for the Help and Assistance of such as want, and think fit to use them.

The Considerations I would propose, respect,

First, The Institution of the Lord's Supper.

Secondly, The Obligations to frequent it.

Thirdly, The proper Dispositions for receiving it.

Fourthly, The Insufficiency of some Excuses urged for the Neglect of it.

Fifthly, and *lastly*, The Advantage of a devout Performance of it.

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I. And

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I. And first for the Institution itself.

There is no better way of explaining this, than by shewing what the inspired Writers have recorded concerning it. The most compleat as well as shortest View of the whole, may be taken, by throwing together what we read of it in the *New Testament*, in some such Manner as here follows :

“ The Lord Jesus, in the same Night that
“ he was betrayed, took Bread, and giving
“ Thanks, blessed it, and brake it, and gave it
“ to his Disciples,” saying, “ Take, eat, this
“ is my Body, which is given for you : Do
“ this in Remembrance of me. “ Likewise,
“ after Supper he took the Cup, and when
“ he had given Thanks, he gave it to them,”
saying, “ Drink ye All of this, for this is my
“ Blood of the New Testament (or Covenant)
“ which is shed for you and for many, for the
“ Remission of Sins: Do this, as oft as ye
“ drink it in Remembrance of me.”

What I shall here recommend to Observation, is, the Circumstance of Time in which our Lord instituted this holy Sacrament: It was the *very Night* in which he was *betrayed*: Our Saviour waited till the Eve of his Crucifixion, before he instituted it; thus affectionately closing a Life, which had been always employed in the Instruction and Edification of Mankind, and which he was then going to *offer up as a Sacrifice to God*, in order to obtain for them *eternal Redemption*. So critical a Conjunction was exceeding proper, sensibly to affect the Hearts of his then dull Disciples; and

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and was, perhaps for that very Reason, pitched upon for the first Celebration of the Eucharist.

The blessed Son of God, being willing to perpetuate his Church, and to give to all succeeding Christians the Helps and Comforts which they stood in need of, provides for them in the most gracious Manner by the Institution of this holy Sacrament. Being wholly taken up with the desire of establishing an Ordinance that was to be so beneficial to Mankind; neither the killing Thought of that most shameful Part, one of his Disciples (who was with him at the Table) was going to act, in betraying him; nor the Machinations of the Jews, who, he well knew, were at that Time in deep Conspiracy against his Life; neither the amazing Agony he was to undergo in the Garden, nor the unparalleled Ignominy he was to suffer from the most abject of the People; all which Circumstances were Preludes to a most shameful, accursed, and cruel Death: None of these, I say, could divert his Attention from that most affectionate Purpose. *With so strong a Desire* did he *desire to eat this last Passover* with his Disciples, in order to have an Opportunity of substituting in the Place of it a new one, which was to be infinitely more excellent in its Signification and designed Effects! In a word, this Sacrament appeared to him of such singular Importance, as to induce him to take upon Himself the Care of appointing and settling it *before he suffered*. He did not leave it to his Disciples to institute some kind of Ceremony,

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whereby to remember their crucified Master, although it is plain he left many important Things to be revealed to them by the Holy Ghost; but he HIMSELF takes *Bread and Wine*, and having *blest* them, that they might thereby represent his Body and Blood, he gives them to his dear Apostles; at the same Time adding this kind Injunction and Command, *“Do this in Remembrance of me:”* Acting like those tender and generous Friends, who, when they are going to be separated from us for any considerable Time, leave us their Picture, or some other precious Token of their Affection: Even so our blessed Lord, that his Disciples might not forget *what Manner of Man he was*, bestows upon them, and through them upon all Believers, this divine Legacy of his Holy Supper, which, in some Measure, was to supply his Absence, and to bring Him always to their Remembrance, till his *coming again* to Judgment. For, as St. Paul says to the *Corinthians*; *“As often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord’s Death till he come.”* So much for the Institution itself. I come now, as I proposed,

II. To consider the Obligations all Christians lie under, to frequent the Lord’s Supper.

We are obliged to it in Point of indispensable Duty, and in Obedience to a plain Precept and Injunction of our blessed Saviour, that great *“Lawgiver*, who is able to save and to *“destroy.—Do this, says he, in Remembrance*
“of

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of me.^{ss} Now whether we consider this Command as given in Charge immediately to the Apostles, as such, or as Representatives of the Christian People at large, the Precept must be acknowledged to be very obligatory and binding. In the first View, we see that he commanded his Apostles, and through them all succeeding *Ministers of the New Covenant*, to do what he had done before them, namely, to take Bread and Wine, to bless and distribute them. And if it be incumbent on Pastors strictly to follow and observe this Order, it can surely be no less the Duty of those committed to their Care, to receive from them the consecrated Elements, the Obligation being certainly mutual; for unless there be some to receive, there needs none to administer. In the latter View, the Obligation is equally binding, and still more direct; all Christians standing equally in need of that Sacrifice made by the Death of Christ, here to be remembered, and all equally bound to obey every Law and Ordinance of Christ.

But farther: This Sacrament, as we know, owes its Origin to our Redeemer; that is, to one who has infinitely obliged us; to one, who^{ss} has redeemed us from the Curse of the Law,^{ss} being made a Curse for us: who his own^{ss} self bare our Sins in his own Body on the^{ss} Tree, by whose stripes we are healed; and who instituted it, as we have just now observed, in the most affecting Conjunction imaginable, when he was on the Point of offering up his Life for us: Surely there arises

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from hence a most powerful Motive to the religious Discharge of it. Men use religiously to observe the Directions of a dying Friend, and (unless it be very difficult and unreasonable) perform what he directs. O what regard should we not then shew to the Request of our best Friend, when he was preparing to offer up himself a Sacrifice for us ; to undergo, as we have been mentioning, the most grievous Pains and Sufferings, and to yield up himself to one of the worst of temporal Deaths, that he might deliver us from the most bitter Pains of eternal death ? " Had he bid us do some great Thing, " would we not have done it ? How much " rather then, when he saith only, Eat, O " Friends ! and drink, O beloved ! in Remem- " brance of me." This last and dying Request of our best Friend, I say, should stick by us, and make a strong Impression upon our Minds ; especially, if we add thereto those other Words of his, not long before his Death ; " Greater " Love hath no Man than this, than that a " Man lay down his Life for his Friend : Ye " are my Friends, if ye do whatsoever I com- " mand you." — Is it not a wonderful Love that he has expressed to us, and worthy to be had in *everlasting Remembrance* ? And what does he expect from us, but by way of thankful Acknowledgement to celebrate the Remembrance of it, by the frequent Participation of this blessed Sacrament ? God forbid that we should ever think a Command of the blessed Jesus, who has done and suffered so much for our Sakes, does not bring us under the
strongest

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strongest Obligation to make a solemn Memorial of his unspeakable Love, and the innumerable Blessings he has purchased for us ! It is a certain Sign we have no great Sense of the Benefit, when we forget him Days without Number. We should be so far from neglecting this Ordinance, that we should heartily thank God for *every* Opportunity he offers us, of thus *shewing forth his Death*, and our grateful Remembrance of it. Methinks we should long, with holy *David*, (who saw but the Shadow of these Blessings) to be *satisfied with the good Things* of God's House, and to *compass his Altar* ; and should cry out with him, " O when shall I come and appear " before thee ? My Soul longeth, yea, even " fainteth for the Courts of the Lord, and my " Flesh crieth out for the living God ! " Had we, therefore, but a just Esteem of Things, we should account it the greatest Unhappiness in the World to be debarred of this Privilege, which yet we do deliberately and frequently refuse to partake of.

Should it be asked here, how often are we then to receive the holy Sacrament ? I answer, the Scriptures have not determined this Point ; neither have they declared how often we must go to Church ; nor how often we must give Alms ; nor what Quantity of our Substance we must part with in Charity. These Things, and many others of the like kind, are and must be left to our own Discretion, as well on Account of the various Circumstances of Life, wherein it was impossible to provide in one

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and the same way for all, as for a Trial of our Love to Christ. All therefore I would say on this Matter is, that I cannot but think it a very great Irregularity for any serious and religious Person to join in the other Parts of the Service, and to withdraw when the Sacrament is administered. This is as absurd as it would be to go away in the middle of the Prayers, or Sermon. And it is owing purely to Custom, that one is reckoned scandalous, and the other not so. In short, the general Rule to be observed by all good Christians is, to embrace *every* Opportunity that offers itself in the Place where they live, to remember their Saviour in the Way which he has especially appointed.

III. I proceed to my *third* Consideration, concerning the proper Dispositions for receiving the Lord's Supper.

And here it will be necessary to have Recourse to the Words of the Institution, ^{ss} Do ^{ss} this in Remembrance of me ; ^{ss} for whoever remembers his Saviour in a due Manner, cannot fail of being acceptably admitted to his Table. Now although the Words, ^{ss} Do ^{ss} this in Remembrance of me, ^{ss} do not expressly mention how we are to remember Christ, it is evident, that this Command carries in it whatever can be the Matter of a Commemoration ; for as it is not enough, when any Person desires us to remember him, to call to Mind barely that such a Person once lived among us, without remembering also,

^{ss} what

^{ss} what Manner of Man he was,^{ss} and what he had done for us; so would it be a barren and fruitless Remembrance of Christ to remember merely that once this divine Person *dwelt among us*, without contemplating at the same Time, what the Apostles beheld,—^{ss} His Glory; the Glory as of the only begotten Son of God, full of Grace and Truth.^{ss} Surely then, in order to remember him as we ought to do, we must not only consider what he is in his own Nature, but also under those several exalted and important Offices he is said in Scripture to have taken on him, as our *Priest*, our *Prophet*, and our *King*; and especially under the first of these, since one of the great Ends of this Holy Rite is declared to be, ^{ss} to shew forth the Lord's Death till ^{ss} he come.^{ss}

But as I have enlarged on these Particulars in the ensuing Devotions, I shall refer the Reader thereto, and here only give a brief Account of the pious Dispositions which the Remembrance of Christ is apt to excite, and should ever be attended with; and those are *Repentance*, *Thankfulness*, and *Charity*; all founded in a lively Faith in Christ's Death, and the Mercies offered us through Him.

As to the first: The Remembrance of Christ's Death brings naturally to our Minds the Cause of that Death; which was to be a *Propitiation for the Sins* of Mankind: Now, if this be considerately weighed, it cannot fail of producing in us the strongest Aversion to

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Sin,

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Sin, and ought to lead us to a true *Repentance*. In the Blood of Christ we see our own Condemnation; and in the bitter Sufferings he underwent, the due *Reward of our evil Deeds*. It is not possible to conceive, that a stronger Proof than this could be exhibited of God's Hatred against Sin, and consequently, of the Obligation which lies upon us to avoid it. Had God indeed, out of his infinite Grace and Goodness, (supposing it to have been not inconsistent with his Attributes) freely vouchsafed a Pardon to all past Sins, without exacting any Satisfaction at all, or by accepting any such insufficient Satisfaction as sinful Men could have been capable of making, we must indeed have admired the exceeding Abundance of his Mercy; but at the same time, his infinite Hatred against Sin would not have been so clearly displayed. But now that he ^{ss} withholds not his Son, his ^{ss} only Son from us, but delivers Him up for ^{ss} us All; ^{ss} when, at the same time that he is pardoning the Sinner, he inflicts the heaviest Punishment of Sin upon the best and most innocent Person that ever lived in the World, (voluntarily submitting to undergo these Sufferings for us). *This* is an abundant Proof, what a high and tender Concern God has for the Honour and Authority of his just and righteous Commandments: how great the Malignity and Danger of Sin is, (since he chose rather that his own beloved Son should bleed and die for it, than that it should go unpunished) and consequently, how great
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an Aversion we ought ever to have for it, so as to hate and forsake, to renounce and abhor it, as the most accursed Thing. Without a firm Resolution to "perfect Holiness in" the Fear of God," no Act of Devotion whatever can be pleasing to Him; much less the most solemn Part of it, The Communion of the Body and Blood of Christ. "We know" that God heareth not Sinners; their very "Prayers are an Abomination." It is an Insult rather than an Act of Devotion, to "honour him with our Lips, when our Hearts are" far from Him; and such Hypocrisy shall "receive the greater Condemnation." It appears by the whole Tenor of the Gospel, that without Repentance we can have no Share in the Death of Christ; and therefore it is to no Purpose for us, in an unrepenting Condition, to partake of the solemn Commemoration of it: For to come thus to the Lord's Table, is acting directly opposite to the Design of this Holy Sacrament, which implies a formal Declaration that we acknowledge Jesus Christ for our Lord and Master, and that we submit ourselves to his Authority, and do thereby promise, virtually at least, that we will always obey him:—In which Declaration it behoves us to be very serious and sincere.

Secondly, It is surely very natural to be touched with the most sensible *Gratitude* in approaching the Lord's Table, where we call to our Remembrance the amazing and inexpressible Love of Christ in laying down his Life
for.

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for us, and the extraordinary and inestimable Effects of that Love, in the Benefit of our Redemption : And surely our Commemoration of this great *Lover of Souls* must be very faint, and very lifeless, if it does not inflame us with the most sincere, the most tender Love towards Him, that has so loved us, as to ^{ss} give himself for us, and lay down his Life ^{ss} for our Sakes.^{ss} The least we can do on our Part, ^{ss} is to love him, because he first ^{ss} loved us.^{ss} The dreadful Destruction he has delivered us from, the blessed Inheritance he has purchased us a Title to, are Benefits so great, so astonishing, so much beyond all Possibility of Requital, that we cannot but return him our most humble and hearty Thanks for the same : And indeed, a Man need not have attained to any very great Degree of Perfection to do this. Our Saviour supposes this Affection to have a Place even among those who had the least Reputation for Virtue in his Time. ^{ss} If you love them ^{ss} which love you, says he, what Reward ^{ss} have ye ; do not even the Publicans the ^{ss} same ?^{ss} And it is well known, that Ingratitude has been every where condemned and abhorred, not only among the polite and civilized, but even among the most ignorant and barbarous of all Nations.

But thirdly, Another Disposition absolutely requisite on this Occasion, is *Charity* : We must be in Charity with all Men, for whom, as well as for us, our Saviour was pleased to offer up himself on the Cross. No one, that

that knows what Christianity is, can be ignorant that *Universal Benevolence* is one of the most essential, the most indispensable Duties of that holy Religion, which the blessed Son of God came to preach to the World; and without which, the warmest and most affectionate Commemoration *can profit us nothing*. This holy Sacrament breathes nothing but Love and Peace, Union and Concord; and it is very evident, that one main End of it was to unite Christians together by the Bands of Charity; a Virtue, which our Saviour has carried to the utmost Height, and which he has made the distinguishing Mark and Badge of his true and genuine Disciples. We know, that eating and drinking together at the same Table, has always been esteemed a note of Friendship, and a Profession of Kindness among Men: It is the common Way of the World to compose Differences, to keep a Friendliness in Neighbourhoods, and to beget Endearment and mutual Love in all Fraternities. And accordingly St. Paul, speaking of the Eating of the *same Bread* in the Eucharist, takes Occasion from thence to demonstrate the peculiar Union which ought always to subsist between all the Members of Christ's Church: *Because the Bread (or Loaf) is One, We, though (personally) many, are ONE Body; for (as a Symbol of our Unity) We are all Partakers of that One Bread*. And it certainly becomes Christians at all Times, and especially at this heavenly Banquet, (where they are commemorating God's Mercy, and
most

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most stupendous Compassion, in forgiving us our most grievous Sins against his tremendous Majesty) to look to it, that their ^{ss} Love ^{ss} be without Diffimulation,^{ss} that they harbour no Envy or Revenge, no Malice or Hatred, in their Hearts, but that they be ^{ss} kindly affectioned one to another with ^{ss} brotherly Love, in Honour preferring one ^{ss} another; — tender-hearted, forgiving one ^{ss} another, even as God for Christ's Sake ^{ss} hath forgiven them; remembering those that ^{ss} are in Bonds, as bound with them, and ^{ss} those that suffer Adversity, as being themselves also in the Body,^{ss} and striving continually to improve and abound in every Branch and Instance of that Charity, which ^{ss} suffereth long, and is kind, envieth not, ^{ss} vaunteth not itself, is not puffed up, doth ^{ss} not behave itself unseemly, seeketh not her ^{ss} own, is not easily provoked, thinketh no ^{ss} Evil, rejoiceth not in Iniquity, but rejoiceth ^{ss} in the Truth; beareth all Things, believeth ^{ss} all Things, hopeth all Things, endureth ^{ss} all Things, and never faileth,—but is the ^{ss} fulfilling of the law upon Earth, and ^{ss} endureth for ever in Heaven.^{ss}

These are the chief Dispositions which result from a due Remembrance of Christ, and upon which therefore we ought to examine ourselves before we come to the Eucharist; and that ‘ not lightly, and after the Manner
‘ of Dissemblers with God, but so that we
‘ may come holy and clean to such a heavenly
‘ Feast, in the Marriage Garment required
‘ by

‘ by God in his holy Gospel, and be acceptably received at that holy Table.’

So far of the Dispositions and Qualifications with which we should come to the Lord’s Table, and concerning which we ought to examine ourselves.

IV. I proceed, in the *fourth* Place, to answer some Excuses, and rectify some Mistakes in this Matter.

What has been already offered, plainly shews how groundless and vain that Excuse is, which is commonly pleaded, for the Omision of this Duty, namely, the want of sufficient Time to prepare for it. The necessary Qualifications (abovementioned) for this Duty, are such only in general, as are necessary to the right Performance of all other Duties of the Christian Life, and without which we cannot be Christians indeed, true Disciples of JESUS CHRIST. It is a great Mistake to think, that these Qualifications are to be acquired just when we attend on this Duty, and afterward to be no more regarded; but they ought to precede, to accompany, and to follow it: For a continual Endeavour to sanctify ourselves should be the Business of our whole Lives; and the same Christian Graces we are required to bring with us to this holy Sacrament, we are bound to practise at all Times, whether we come to the Sacrament or not. It is true, when we are about to receive, we ought to examine ourselves, and, when we have Leisure for it, quicken our Devotion; and in the Solemnity
itself

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itself put our Virtues in Motion, (if the Expression may be used) by exercising them in the best Manner we can, on the great Objects that present themselves to our Minds, the thankful Remembrance of Christ, and the Inferences that naturally flow from it: But that hinders not, but the chief Preparation consists more in a good Life, than in the Devotions we have been using just before the Time of receiving. For indeed, the great Matter to be attended to, is the general Tenor of our Lives; in which, if there be but a Regularity and Evenness in *well-doing*; if there be but *an honest and good Heart*, a Man may go forth to his *Work*, and to his *Labour on Saturday*, and be a good Communicant on *Sunday*. The only Precept we have relating to any previous Preparation, is that given by St. Paul, 1 Cor. xi. 21. *of examining ourselves*: But neither our Saviour nor his Apostles have told us how much Time ought to be spent in this religious Exercise: And indeed it was not possible to do it, because of the great Diversity of Men's States and Tempers, and the different Degrees of Leisure one Man enjoys above another. A Man who is placed in such a low Station of Life, that he must earn his Bread by the constant Sweat of his Brow, would not answer the End of Providence, was he to pass that Time in Retirement and Devotion, which he ought to employ in Labour for his Subsistence. Whilst at the same Time that he follows the Work of his Calling, and endeavours to provide for his Family with

honest

honest Industry, and trusts in God's Providence, and is content with his Condition, he is in the Way of his Duty ; and a faithful Discharge of *that* can never disqualify him for the Sacrament ; on the contrary, he is then doing Service to the Lord, and is habitually prepared for all religious Duties.

It is worth observing, that the Duty of receiving the Sacrament, is incumbent on all Ranks, *ss* High and Low, Rich and Poor, *ss* one with another ; *ss* and therefore our blessed Lord, who enjoined the strict Observation of it to all, must be supposed to require such Preparation for it only as is consistent with all Stations of Life ; and consequently nothing that is above the Condition or Capacity of the meanest Person. And as we have abundant Reason to believe that our Saviour intended it for a Part of ordinary Christian Worship, so we must needs conclude that he will ever approve such kind of Preparation, as is respectively suitable to the various Ranks and Conditions of Men.

And surely there is no Condition of Life so strait, so very laborious, but that therein a Man may find some Interval, in the very Midst of Business, to lift up his Heart to God in devout Ejaculations ; and certainly he may always have Time enough to worship God, before he lies down, and after he rises up ; and by rising a little sooner, or only a little later lying down to Rest, he may redeem Time enough from his Sleep to enlarge his Devotions, to examine the State of his Soul,
and

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and by the Exercise of Repentance and Thankfulness, Faith, Hope, and Charity, prepare himself in the best Manner for a worthy Approach to the Lord's Table. The *Forms of Examination*, and the *Devotions* following, are intended to help him in these Exercises.

And here, perhaps, it may not be improper to add a Word or two concerning Servants, and particularly those, who are known by their Dress and Habit to be such; I mean *Livery Servants*, very few of whom are ever seen at the Lord's Table.

Many of these, it is to be lamented, are scandalously wicked and profane, and are sometimes hardened in Wickedness, by the Example of those who must one Day be accountable, in a great Measure, for their Misbehaviour. O! that both might see their Folly and Danger, and repent and amend before it be too late! But let not such wicked Servants think themselves safe, by charging their Iniquities upon others, by imitating any of a higher Rank, or *following a Multitude to do Evil*: Let them remember, that God has *not given any Man Licence*, much less laid any one under a Necessity to *sin*; that every one is bound to live *in the Fear of God* here, and *must give an Account to God of himself* hereafter; and that at the last and great Day the Wicked, how great, or little, or mean soever they be, shall be sentenced to *everlasting Fire*, whilst the *Righteous* only shall be received into *Life eternal*.

And

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And I would to God, that all * Servants whether in Livery or otherwise, whether they are *Male* or *Female*, might have their Eyes opened to discern what Obligations they are under to receive the Lord's Supper often; and their Hearts awakened to consider the great Iniquity and Danger of a gross Neglect. Is this a Duty incumbent only upon those of a higher Rank? Is it not the indispensable Duty of every Rank and Station? Is not every Christian bound to love and obey Jesus Christ, and to remember him in his holy Ordinance?—Leisure cannot be wanting for this Duty; for the whole Day is consecrated to Devotion when they are expected to perform it. And I need not add any Thing to what has been said about the Time to be employed in Preparation. Many of those to whom I now speak, have too much upon their Hands, and it would be a double Advantage to them, to have some of it employed to religious Purposes. But perhaps some of the well-disposed of this Class may say, “ That they would gladly lay “ hold of the Opportunities they have of re- “ ceiving this holy Sacrament, if the Masters “ and Mistresses they serve would but give “ them

* If any Servant shall here plead, that he does not receive the Sacrament because he is poor, and cannot give as he would at the Offertory; I would inform him, that the Alms collected at the Sacrament, are not Matter of Necessity, but of free Gift; and every one is to give according to his Ability, and *as he is disposed in his Heart*. The poor *Widow's two Mites* were preferred to the richest Oblations of the Wealthy. And he that has nothing at all to give, is invited *freely* to partake of these spiritual Blessings, *without Money, and without Price*.

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“ them Leave, and countenance and encourage them in so doing.” To *such* Servants I say, beware of the unreasonable and unwarrantable *Fear of Man*: Be afraid of offending God; *let him be your Fear, and let Him be your Dread*: Never let the Fear of Man lead you to neglect or transgress the Duty which you owe to God *. If your Masters do not begin with you, and admonish you of your Duty, take Courage to speak to them, and ask their Leave, where that may be necessary. Do not say you are ashamed: Consider whether you have not more Boldness in lesser Matters, and whether it does not become you to have more Courage and Resolution where your greatest Interest is concerned? Be humble, and modest, and obliging, and depend upon it you will give no Offence by such a Freedom as this.—But I must beg Leave to add a Word to the Masters themselves: And I cannot but wish, that

* But as a truly conscientious Servant would always contrive to serve his *Master which is in Heaven*, in the Way that is least inconvenient to his earthly one; so when his Attendance is indispensibly required at Home, during the usual Time of Divine Service, he may, in this great Town, have an Opportunity to receive the Sacrament early on the Sunday Morning at the Chapel Royal at St. James's, St. James's Church, Whitehall Chapel, St. Martins in the Fields; or in the City at St. Anne's Aldersgate, St. Michael's Crooked Lane, or St. Mary le Bow, (where also it is administered on Holidays, as it is likewise at St. Dunstan's in the West)——And what I say here of the Sacrament, may be equally applied to the public Prayers and Sermons; since in this Town we have them at different Churches, earlier than the usual Time in the Morning, and later in the Evening.

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that even those who appear to regard their Duty in other Points, would take this Matter into their serious Consideration. I need not tell them, that every Master of a Family must be in some Measure answerable for the religious Behaviour of his Family: He is to watch over, and instruct, and admonish, and reprove his Children and Servants: He is to worship God with them in his Family, and to allow and require them to worship God in secret by themselves, and in the public Congregation, and particularly at the Lord's Table. If Masters discharged this Duty faithfully in taking this Care of their Servants, I persuade myself we should not hear so many Complaints of their Misbehaviour. But if they who should instruct and direct them better, neglect their Charge; much more, if they become Examples of Lewdness and Profaneness; what Wonder is it if such uninstructed uncultivated Souls are easily captivated, and *led away with divers Lusts*, to commit Iniquity *with Greediness*? One would think that Masters for their own Interest and Security, if they looked no farther, should take a little more Care of their Servants: And the shocking Instances we have lately had of Robbery and Murder, committed by Servants, should awaken Masters to consider the Necessity of instilling good Principles into their Dependents, and of endeavouring all the Ways they are able, to plant the *Fear of God* in their Hearts, and a firm Belief of a *Judgment to come*, which may engage them to *refrain from every*

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every evil Way, and to keep a Conscience void of Offence towards God and towards Man. Those Masters and Mistresses who have any Sense of Religion themselves, must especially see the Necessity of such a Conduct; and will certainly be pleased to encourage and improve all the good Inclinations they can discover in their Servants: And they will excuse me, if I entreat and beseech them to consider the Bashfulness and Backwardness of Servants in these Matters, and to condescend to be their Monitors, and to convince and persuade them to discharge their Duty therein as they ought to do: And if they would call them together daily, and more especially on the Lord's Day, to join in Family Prayer, reading the Scriptures, and religious Conversation; the happy Effects of their Endeavours would quickly be perceived, in the greater Fidelity and Diligence, the more humble, modest, and peaceable Behaviour of their Servants.

But some urge farther, that they are *unworthy*, and therefore afraid to come to the Lord's Table, lest by coming they incur that *Damnation* threatned by St. Paul, 1 Cor. xi. 29.—But this is owing to a wrong Apprehension throughout of St. Paul's Meaning: For it is not said, he that is *unworthy* to eat and drink this Sacrament, if he does it, *eateth and drinketh Damnation to himself*; if it were, then indeed we might justly be afraid of coming to this Royal Feast; for ^{ss} who can say, I ^{ss} have made my Heart clean, I am pure ^{ss} from my Sin? ^{ss} Now there is a great deal ^{ss} of

of Difference between these two Things, between a Man's being *unworthy* to receive this Sacrament, and his receiving it *unworthily*, which I shall thus illustrate :

He, for Example, who has grossly wronged, maliciously slandered, or without any Provocation of mine, treated me very ill, is, as every one will grant, utterly unworthy of any Kindness or Favour from me. But now, if notwithstanding this unworthiness, I do him some considerable Kindness, and offer him some Favour, his Unworthiness is no Let or Hindrance to his receiving this Favour ; and if he accepts it with a due Sense, and a grateful Mind, and by it is moved to lay aside his former Enmity and Animosity, and heartily repent him of his former Ill-will against me, and studies how to requite this Courtesy ; it is then plain, that though he were *unworthy* of the Favour, yet he hath *now* received it *worthily*, that is, after a due Manner, as he ought to have done, and that it hath had its right Effect upon him :

So we are all unworthy to partake of this holy Banquet ; but being invited and admitted, we may behave ourselves as becometh us in such a Presence, at such a Solemnity ; and if by it we thankfully commemorate the Death of our Lord, and renounce all our Sins and former evil Ways, and there give up ourselves to be governed by him, and vow better Obedience, and are affected with a true Sense of his Love ; then, though unworthy of so great a Favour, yet we have
worthily,

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worthily, that is, after a right Manner (as to God's Acceptance) received this blessed Sacrament.

Moreover, this Crime of *Unworthiness* is by no Means to be extended to every little Failure or Omission in the Performance of this Duty, as if *that* did render us such *unworthy* Receivers as the *Corinthians* were, or straight consign us over to the same Punishments. Our merciful Saviour did not institute this holy Sacrament for a Snare to his Followers, to draw them into Sin and Danger: This would be to turn the *Cup of Salvation*, into a *Drink of deadly Wine*, highly derogatory to that God, *whose Mercy is over all his Works*; but rather in great Mercy to them, as a powerful Means to quicken and encourage their Virtues; as an happy Instrument to nourish and feed the Flame of their Love to Him. He only *desires Truth in the inward Parts*; and if there be but a *willing Mind*, he will accept our sincere, though weak Endeavours, and will *pardon* us, when we faithfully ^{ss} prepare our Hearts to seek him, though ^{ss} we be not altogether cleansed according to ^{ss} the Purification of the Sanctuary.^{ss}

It deserves also to be considered, that the *Damnation* spoken of by the Apostle, does not denote *eternal* Damnation, but certain *judicial* and extraordinary Plagues, which God inflicted on the *Corinthians* for their irreverent, factious, and uncharitable Behaviour at the Lord's Table; as appears not only from the rendering the Original Word by *Judgment* in the

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the Margin, and the Use of it in other Places, as *Luke* xxiii. 40. *1 Peter* iv. 17. but also from the Context, which shews that the *Judgment* or *Damnation* here spoken of, is to be understood of *temporal* Judgments; and that the Design of them was to prevent those that are *eternal*: ^{ss} We are judged of the Lord, ^{ss} that we might not be condemned with the ^{ss} World.^{ss}

Thus we see how groundless those Excuses are which keep Men from partaking of this holy Ordinance; and indeed, to answer all Pretences at once, we may safely assert, that whoever is duly qualified to use the Lord's Prayer, (having such a competent Knowledge of the Import of this Sacrament, as the nature of it requires) is also fit to communicate.

V. I proceed, in the fifth and last Place, to shew the Advantages of a worthy Reception of the Lord's Supper.

Now it may be fairly argued, in the first Place, that all the Commands of God are designed for our Benefit and Advantage; and that great Blessings will attend all those that faithfully observe them: To all devout Christians they are ^{ss} sweeter than Honey and the ^{ss} Honey-comb, yea, dearer than Thousands ^{ss} of Gold and Silver; and in keeping of them ^{ss} there is great Reward.^{ss} The great and good God, infinitely happy in himself, stands not in need of the Worship of such frail Creatures as we are, nor of any of the

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Creatures

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Creatures he has made; for the very *Angels* are not pure in his Sight, and much less *Man*, that is a *Worm*: But he humbleth himself to behold the Things that are in *Heaven and Earth*. Our Goodness extendeth not to him: He is the same Yesterday, To-day, and for ever; and is not capable of receiving any Addition to, or Diminution from his Happiness; nor is it to be imagined a *Man* may be profitable to God, as he that is wise may be profitable to himself; and therefore all the Worship, all the Obedience he requires of us, must be enjoined for our Good: And consequently, as it is a divine and indispensable Command that we should DO THIS; as it is a Command bound upon us by the most awakening and endearing Obligations, so our willing Obedience to *this* Command will be most certainly crowned with unspeakable and inestimable Blessings.

But besides what may be said of God's Commands in general, if we attend to the Nature and Design of *this* Command in particular, it will further appear, that great Advantages must necessarily arise from the devout Performance of this Duty: For this Sacrament being instituted, as we have seen, for the solemn Remembrance of Christ, it is certain that a sedate, solemn Commemoration of this bright Exemplar of moral and divine Virtues, of this great *Preacher of Righteousness*, cannot but have a mighty Tendency to promote that universal Holiness which he taught, and

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and so effectually recommended by his own Practice.

For, can we contemplate (as we do in this holy Ordinance) ^{ss} the Breadth, and Length, ^{ss} and Depth, and Height of the Love of ^{ss} Christ, ^{ss} which induced him to give himself a Ransom for all, without the most affectionate Gratitude for that inconceivable Love? Without resolving to live no longer to ourselves, but to him who ^{ss} has done these great ^{ss} Things for us, whereof we rejoice; ^{ss} and saying with St. *Paul*, ^{ss} I am crucified with ^{ss} Christ, nevertheless I live; yet not I, but ^{ss} Christ liveth in me; and the Life which ^{ss} I now live in the Flesh, I live by the Faith ^{ss} of the Son of God, who loved me, and ^{ss} gave himself for me? ^{ss}—In this Sacrament we see the Lord of Glory ^{ss} humbling ^{ss} himself, and taking on him the Form of a ^{ss} Servant; ^{ss} and can *Servants*, notwithstanding this great Pattern of Humility, murmur and be uneasy at their low Condition in the World? Can *any of us* cherish Thoughts of Pride or Vanity, which are so unsuitable to frail Creatures and most miserable Sinners? Can we behold the surprizing Charity of our blessed Saviour, without being *enlarged in our Bowels* towards his poor Members? Without renouncing all Hatred, Malice, and Revenge? without resolving to love, from henceforth, the whole Race of Mankind, even our bitterest Enemies? Can we see Innocence itself suffer the bitterest Torments

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with so much Patience and Resignation, without a firm Resolution to bear, and that too without murmuring, those Misfortunes and Disappointments which God is pleased to send us, and which fall short of what we have richly deserved *? Can we think of the horrible Torments which our Sins have caused to the Son of God, without a great Abhorrence against all Sin? Can we call to mind that Christ died for our Sins *once*, that through Faith, Repentance, and Newness of Life, we might not die for *ever*, without resolving to do all in our Power to ^{ss} live soberly, ^{ss} righteously, and godly in this present ^{ss} World; ^{ss} without using all our Endeavours to perform every Condition necessary to qualify us for this mighty Blessing? In short, there is no Part of our Saviour's Life and Actions which does not afford us some excellent Motive to the regulating of our Conversation; and there is no Part of his Life and Actions, but may, and ought to be remembered by us
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* If this were a proper Place, it might easily be made appear, that there is not so much Difference in the general Account of the Misery and Happiness of human Life, as the World imagines: We are apt by our Follies and Vices to multiply our Sorrows, and *disquiet ourselves in vain*; to overlook our Blessings, and repine at our Afflictions, and envy the Prosperity of other Men: And yet, how few are there that would be willing to exchange their *whole* State and Condition with that of others? And how very unreasonable, at the same time, to desire to be delivered from *all* the Evils which belong to our own Estate, and to have *all* the Good belonging to others transplanted in their Room, without any Mixture of Evil?

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at the holy Sacrament.—So that this Sacrament, in itself, has a very natural Tendency to make us ^{ss} grow in Grace and in the ^{ss} Knowledge of our Lord and Saviour Jesus ^{ss} Christ; ^{ss} and therefore we have abundant Reason to praise the Wisdom of the great *Shepherd and Bishop of our Souls*, for establishing in his Church so excellent a Means to make us ^{ss} wise unto Salvation, through Faith ^{ss} which is in Jesus Christ. ^{ss}

Moreover it deserves also to be considered, in the last Place, what are the *special* Graces which God has annexed to the right Discharge of this Duty, and what may be inferred from the extraordinary Presence of our Lord Jesus Christ, and the saving Participation of his Body and Blood in this holy Ordinance: For, if Jesus Christ be *present* with his Grace and holy Spirit, ^{ss} in the midst of ^{ss} two or three that are gathered together in ^{ss} his Name, ^{ss} can we doubt in the least whether he be present, in a very particular manner, *in the midst of* those, who celebrate this holy Feast, this most solemn Part of religious Worship? *in the midst of* those, who, according to his Will, publicly acknowledge the infinite Price and Efficacy of his Death? who imprint it in their Minds in the most lively Manner? who bless their Redeemer, and praise him with the whole Church, in a solemn Ordinance which he himself has appointed? who, by Virtue of his meritorious Death, plead with Confidence to be re-

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conciled to God? What Service can we perform that can be more acceptable to him? Can God refuse his Grace to him that faithfully and devoutly asks it in this sacred Ordinance? It is at the holy Table that God pours upon us his choicest Blessings; where, in short, he makes us Partakers of all the Benefits of Christ's Death; for, says the Apostle, "the Cup of Blessing which we
" bless, is it not the Communion of the
" Blood of Christ? the Bread which we
" break, is it not the Communion of the
" Body of Christ?" 1 Cor. x. 16. The Effect of which, worthily received, can be no less than the Forgiveness of our Sins, and all the other Fruits of his Passion, especially the powerful Assistance of the Holy Spirit: So that with the frequent devout Use of this holy Rite, our Souls will be "strengthened
" and refreshed by the Body and Blood of
" Christ, as our Bodies are by the Bread and
" Wine:" We shall *go from Strength to Strength* in the Paths of Holiness. This divine Refreshment will help us to proceed courageously in our Journey through this
" Vale of Tears; will fill us with all Joy
" and Peace in believing, and make us abound
" in Hope, through the Power of the Holy
" Ghost;" and carry us safe to the Regions of Immortality.

What urgent Motives then are wanting to engage us to partake of this holy Feast with Eagerness and Joy? Was even our Saviour's Authority,

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Authority, who has enjoined it; was even the Sense of Gratitude for what he has suffered for us, not capable to move us; yet our own Interest (which never fails to guide us in Things temporal) should prompt us thereto. Are there any of us, that are hard put to it, either through the prevailing Infirmities of our Natures, or those that our evil Customs have brought upon us? And are there any of us that want Strength or Courage to grapple with our spiritual Enemies, or to resist those Temptations that daily make Assaults upon us in our Way of Living? Why, here we have an effectual Remedy. By coming frequently, and conscientiously, and devoutly to this holy Feast of God, we may gain such Refreshment, such Support, such Strength and Power, as will enable us to go through our Work chearfully and successfully; such Succours as will not fail, if we faithfully make use of them, to vanquish all our spiritual Adversaries; such Comfort and Peace of Mind, as will make our Lives tolerably easy under the Difficulties, and Troubles, and Calamities of this miserable World. Here the lowest and the wretchedest of Mortals may perceive, that they are not forsaken for their Poverty and Affliction, but are as dear to Christ as if they were ever so highly advanced in worldly Wealth and Honours: Here they may comfortably reflect, that the Blood of Christ was shed for the meanest Beggar, as well as for the greatest Monarch;

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and that no Man shall be rejected for his outward Condition, but only for his Misbehaviour in that State wherein Providence has placed him. Jesus Christ, who for ^{ss} our ^{ss} sakes became poor, that we through his ^{ss} Poverty might be made rich,^{ss} has told us, that ^{ss} in this World ye shall have Tribulation;^{ss} but has bid us, notwithstanding, ^{ss} be of good Cheer, because he has overcome the world.^{ss} He will cheer us in this holy Ordinance, and has left it as a sure Pledge that *he will come again at the End of the World to receive us into that Glory, which he is gone before to prepare for us.* We should comfort ourselves with the Thoughts of that blessed Time, when we shall ^{ss} eat and ^{ss} drink with him in his Kingdom;^{ss} when we shall be admitted ^{ss} unto Mount Sion, and ^{ss} unto the City of the living God, the heavenly Jerusalem; and to an innumerable ^{ss} Company of Angels; To the general Assembly and Church of the First-born, which ^{ss} are written in the Book of Life: and to God the ^{ss} Judge of all, and to the Spirits of just Men ^{ss} made perfect, and to Jesus the Mediator of ^{ss} the new Covenant.^{ss}

So that in neglecting this Sacrament, we neglect our own Interest and Happiness, we *for sake our own Mercies*, and judge ourselves unworthy of all the Blessings of the Gospel; and deprive ourselves of one of the best Means and Advantages of conveying and confirming these Blessings to us. In vain do we bemoan
the

the Decay of our Graces, and our slow Progress and Improvement in Christianity, whilst we wilfully despise the Means of our Growth in Goodness: Well do we deserve that God should *send Leanness in our Souls*, and make them to consume and pine away in perpetual Doubting and Trouble, if when God himself doth spread so bountiful a Table for us, and set before us the *Bread of Life*, we will not come and feed upon it with Joy and Thankfulness.

What Happiness can we covet after equal to that which God imparts, in admitting us to his holy Table? If a King was to invite us to his Table, we should think ourselves greatly honoured by such an Invitation; and take especial Care that nothing should hinder us from accepting of it, and keep us back from such a mighty Honour. With how much greater Reason should we be earnest and zealous, when we are invited to the royal Banquet of ^{ss} the King of Kings, and Lord ^{ss} of Lords; ^{ss} to feed there in a spiritual manner on the Body and Blood of our Saviour, and to be there treated as his Friends and Companions! I may add, that there are no Services in the Christian Religion that give our Souls more refined Pleasure and Satisfaction, and make them mount in brighter Flames of Gratitude than this, nay, none like it: It is here that our *Hearts burn within us*, and that our Thoughts burst into a pure Flame of Devotion and Love, and

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Thankfulness for the Benefits conferred on us through Christ: It is here that we find more especially the Truth of *David's Aphorism*, *a joyful and pleasant Thing it is to be Thankful*, and that we *drink*, as it were, *of the River of God's Pleasures*.

CONCLUSION.

If such Considerations as are here insisted on, will not prevail upon Men to lay aside their trifling Excuses for the Neglect of so great a Duty, it remains that we lament their Blindness, and offer up our most earnest Prayers to God to open their Eyes, that they may see what is their true Interest, and hasten to partake of this holy Sacrament with all the Reverence that is due to it. I am sure, that if People were but sensible of the great Advantages they might reap by it, they would need no other Motive to persuade them to frequent it as often as they can. For we should soon find, that this is the Means appointed by our blessed Redeemer, whereby to communicate all the Merits of his most precious Death and Passion to us, for the Pardon of all our Sins, and for the purging
 " our Consciences from dead Works to serve
 " the living God : " So that by applying ourselves constantly unto him, we may receive sufficient Supplies of Grace and Power from him, to live in his Faith and Fear all our Days: And by communicating so frequently at his holy Table upon Earth, we shall be
 gradually

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gradually prepared for that most intimate Union and Communion with, and the everlasting Enjoyment of him in the Kingdom of Heaven: where all our sincere and faithful, however imperfect Acts of Righteousness and Devotion, shall be amply and abundantly rewarded; where we shall be recompensed in Proportion to the Improvements we have made, and where every eminent Grace and Virtue, shall have its distinguishing Crown of Glory.



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THE *Lord's Supper* being ordained for the special "*Remembrance of the Death of Christ, and of the Benefits which receive thereby;*" I have endeavoured in the following Devotions, to instil those Sentiments of Love and Thankfulness which do powerfully flow from that *Commemoration*. I would not by any means be understood to prescribe these Devotions as *absolutely necessary* to all Persons, and *every Time* they receive the *holy Sacrament*; since I only intend them for *Helps* to those who are not already better provided, and which they may use in *whole*, or in *part*, according to their *Liking and Leisure*.

I have carefully avoided all rapturous and extatic Expressions, which can suit only few Persons, and have endeavoured to express myself in such a manner, as may suit a *young Beginner* in Religion, as well as a *greater Proficient*: but yet, as it is impossible to provide absolutely for all Persons, (considering the Variety of their Tempers, Inclinations, Circumstances, &c.) I beg the Reader will first carefully read the Whole over, and alter where he thinks necessary, before he uses any Part to assist his Devotion; that when he comes to pour out his Prayers to God, his Fervency may not be evaporated in examining the Justness of a Petition, or stopped in adjusting it to his particular Case.

One Thing let me here admonish *young Communicants* of (*Youth being sanguine, and more ready to Vow than faithful to pay*) that they do not, through imprudent Zeal, *entangle themselves in too severe and inconsiderate Vows at the Lord's Table*. All *known Sin* must be resolved against; all *known Duty* determined upon, and *Endeavours* after it diligently exerted. Yea, the *Means of avoiding and mortifying Sin* (according as we have in our *Christian Prudence* considered them) must be *stedfastly* purposed. But here we must be *wary*, that by *particular Vows*, against some Matters in themselves innocent, we do not tie ourselves up so *strictly* from that Liberty which God has left us (and we had better have studied to have used Christianly, than vowed totally to abridge ourselves of) as to make our *Vows and Resolutions* become a Snare and a Burden to us, and afterwards give us Cause heartily to Repent that we ever made them.

PRAYERS,



PRAYERS, THANKSGIVINGS, and
MEDITATIONS, to assist the devout
CHRISTIAN in his Preparation for,
and Attendance on the LORD'S
SUPPER.

*A Prayer to God, that he would be pleased
to assist us in our Preparation to receive
the blessed Sacrament.*

✽✽✽ I ✽✽✽
Prostrate myself before thee, my
most gracious God and merciful
Father, in an humble Acknow-
ledgement of my Unworthiness,
and Insufficiency of myself for any
Thing that is good. I know, O Lord,
that ^{ss} without thee I can do nothing, ^{ss} and
therefore do humbly implore thy graci-
ous Assistance and Acceptance of my En-
deavours, to prepare myself for the wor-
thy Receiving of the holy Sacrament of
the Body and Blood of thy dear Son.

Stir up, I beseech thee, such pious Af-
fections and Dispositions in my Soul, as
are suitable to this important Occasion :

Grant

Grant me such a Sense of my Sins, and of the Sufferings of my blessed Saviour for them, as may affect my Heart with a deep Sorrow for my Sins, and an eternal Hatred and Displeasure against them; and may effectually engage me to love and live to him who has *loved* me at so dear a Rate, as to "wash me from my Sins in his own Blood."—And "let the Words of my Mouth, and the Meditations of my Heart, be always, and especially at this Time, acceptable in thy Sight, O Lord, my Strength and my Redeemer." Amen.

A Meditation on the Institution of the Blessed Sacrament.

WORTHY art thou, O blessed Jesus, to be obeyed in all that thou commandest us! "worthy art thou, for whose Sake we shall do this!"—When thy own bitter Agony was just approaching, thou wert even forgetful of thyself to think of us; and in the very "Night wherein thou wast betrayed," didst ordain this most powerful Means of Grace, these sacred Pledges of thy Love,

to

Suitable to the Lord's Supper. 43

to be the perpetual Food and Nourishment, the strengthening and refreshing of our Souls: O! how earnestly were thy Thoughts engaged, how wert thou wholly taken up with this great and important Design? And therefore waiting and wishing for that last Passover, when thou hadst formed that mighty Purpose of instituting this blessed Ordinance of thy holy Supper; and with the most affecting Tenderness of the strongest Love didst profess—*with Desire*—with the warmest Passion—*" have I desired to eat this Passover with you before I suffer."* And after this, could it ever have been expected from any of thy Followers, that they should have no Desire to partake of this holy Sacrament; that they should, in such Numbers, contrive to make *Excuse*, one going to his *Farm*, and another to his *Merchandise*! O let *thy* Earnestness and Zeal awaken *our* careless, carnal, worldly Hearts, to consider our Duty and Interest, in doing what thou commandest us, in *" doing this in Remembrance of thee."*—God grant we may remember ourselves, and be convinced that we are lost and ruined for ever, if we do not remember thee.—O Jesus! thy *" Commands are not*
" grievous;"

"grievous;" they are full of Comfort and Delight; they are the straight and necessary Paths to everlasting Happiness; and this Command most delightful in itself, and most apt to enable us to obey the rest.—Alas! it is not for thy Sake, but our own; it is for our Sake and for our Salvation that thou wouldst be remembered by us. Our *Goodness extendeth not to thee*; nor can a Man be profitable to God. Thou canst reap no Benefit, no Advantage, from such worthless Creatures, such despicable Worms, such sinful Wretches as we are.—Ah! *foolish and unwise*! how do we forsake and renounce our own Interest, and run headlong into Ruin and Perdition, when we forget, when we refuse to remember thee! —O ye rash and careless ones! "consider your ways and be Wise;" forget not him that calls upon you to remember him, on Purpose to secure your Salvation: No longer fly from your highest Dignity, and Honour, and Happiness. "The Ox knoweth his Owner, and the Ass his Master's Crib;" but, more stupid and insensible, more stubborn and ungrateful than either of them, are those Men that *forget God their Saviour*, and will not,

in

in this holy Sacrament, remember *him* who *in his Love and in his Pity redeemed them!*—Lord, if I do not remember thee, “let my Tongue cleave to the Roof” of my Mouth, and my right Hand “forget her Cunning;” let me have no Power nor Faculty at all to rebel against thee, if I have none to remember and obey thee. O that I may remember thee *at all times*, and that *my Song* may be *always of the loving Kindness of the Lord*, and especially, according to thy Appointment, at thy holy Table!—O let me ever say, from the very Bottom of my Heart, and with all the Powers of my Soul, “Blest Jesu, thy Love was “dearer than Life, and stronger than “Death, and most worthy to be had in “*everlasting Remembrance!*”

Here follows a particular Enumeration of SINS against God, our Neighbour, and Ourselves, for the easier Examination of our Lives; very proper to be used frequently, especially on *Fridays*, and other Days of Fasting, and before the Sacrament. Taken out of Bishop Kenn's Manual for *Winchester* Scholars, and *Spinckes's Devotions*.

I adjure thee, O my Soul, in the Presence of the Great Judge, who knows all the Secrets of thine Heart, and as thou wilt answer it before God's Judgment-seat at the last Day, to tell me,

I.

WHAT Sins art thou guilty of more immediately against God?

Art thou guilty of any Infidelity, or Atheism; any Distrust in, Presumption or Despair of God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry in worshipping any Creature?

Hast thou loved any thing more than God, or feared any one above him?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his Correction?

Hast thou been unthankful for his Mercies, disobedient to his Commands, or incorrigible under his Judgments?

When, in what manner, hast thou been guilty of dishonouring God, by blasphemous and irreligious Thoughts or Discourses? or by tamely hearing others blaspheme?

Hast thou taken God's holy Name in vain, by customary or false Swearing, or
by

by the Breach of any lawful Oath or solemn Vow?

Haft thou been guilty of Sacrilege, or irreverent Behaviour in God's House?

Haft thou mis-spent the Lord's Day, neglected to attend the public Worship of God, or been unprofitable under the Means of Grace?

Haft thou dishonoured God by Coldness and Wandrings, Indevotion, and Carelessness in thy Prayers, or by any Weariness in his Service, or by a total Neglect thereof?

Haft thou received the Sacrament unworthily, and broken thy solemn Vows there renewed?

Haft thou hardened thyself in Impenitence, putting off the evil Day? hast thou rested in a superficial and partial Repentance, or frequently relapsed into Sin, and resisted the good Motions of God's Spirit?

Haft thou been an Abetter and Encourager of any Schism, Heresy, or Prophaneness?

II.

O my Soul, what Sins art thou guilty of more immediately against thy Neighbour?

How, when, where, against whom, hast thou been guilty of any Injury, Injustice,

justice, or Oppression; any Breach of Trust, or Promise; any Fraud, or Theft; any Flattery, or Dissimulation; Treachery, or Lying; or of giving any just Scandal?

How, when, where, against whom, hast thou been guilty of any ill Language, Detraction, or Slander; any rash Censuring or Backbiting; any contemning or scoffing, either at his Infirmities or Virtues?

How, when, where, against whom, hast thou been guilty of any Contentiousness, Spite, or Revenge; of railing at, or hurting, or murdering thy Neighbour in thy Mind by ill Wishes and Curses?

Hast thou been guilty of bearing false Witness, or coveting the Possessions of others?

Hast thou been unthankful to those who have done thee good, or have kindly reproved thy Sins?

Hast thou been uncharitable to the Poor, or neglected to relieve any Christian in Distress?

Hast thou been unnatural to any of thy Relations; hast thou reviled, and been stubborn and disobedient to thy Governors Ecclesiastical or Civil?

Hast

Hast thou tempted others to Sin by Connivance or Encouragement, by Command or Persuasion, and increased thy own, by furthering the Damnation of thy Brother?

III.

O my Soul, what Sins art thou guilty of more immediately against thyself?

Art thou guilty of Pride, either in Apparel, or on Account of thy Estate, or Credit, thy Parts, or good Deeds? Art thou guilty of commending thyself, or of being greedy of the Praise of Men; of performing religious Duties to gain Applause, or of committing Sin to avoid Reproach?

Hast thou been immoderately greedy of Riches, or of sensual Pleasures?

Hast thou been guilty of violent Anger, or Inconsideration, Inconstancy, or Discontent?

Hast thou mis-spent thy Time, neglected to resist Temptations, or abused the Talents God hath entrusted thee with, to Sin and Wickedness?

Hast thou been guilty of Intemperance in eating, drinking, or sleeping, or in lawful Recreations?

Hast thou been guilty of Idleness, Uncleanliness, Lust, Fornication, or Adultery?

Hast

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Hast thou taken delight in lewd Company, in vicious and immodest Songs, Books, Pictures, &c.

Hast thou not only committed all or any of these Sins thyself, but taken Pleasure in them that do them?

A penitent Confession of Sins, with an humble Supplication for Mercy and Forgiveness.

O Almighty God, ^{ss} glorious in Holiness, ^{ss} who art of purer Eyes than ^{ss} to behold Evil, and canst not look on ^{ss} Iniquity, ^{ss} and hast denounced from Heaven thy fierce Indignation against all *Unrighteousness of Men*: I desire to humble my Soul before thee in a deep Sense of my own Unworthiness and Vileness, by Reason of the many Sins and Provocations which I have been guilty of, against thy divine Majesty, by Thought, Word and Deed. [*Here name the Particulars with all the aggravating Circumstances*] These my Transgressions, with more than I can recollect or number, are all in thy Sight, O Lord, and my most secret Sins in the Light of thy Countenance. When I look back upon the Errors of my Life
past,

past, and seriously consider with myself
what I have done, and what I have left
undone, ^{ss} my flesh trembleth for fear of
^{ss} thee, and I am afraid of thy Judg-
^{ss} ments.—I have sinned : What shall I say
^{ss} unto thee, O thou Preserver of Men ? I
^{ss} am vile ! what shall I answer thee, O thou
^{ss} that sittest on the Throne of Holiness ?
^{ss} —I will lay my Hand upon my Mouth ;
^{ss} for if I should contend with thee, I
^{ss} could not answer thee one of a Thousand ;
^{ss} and shouldst thou deal with me after
^{ss} my Sins, and reward me after mine
^{ss} Iniquities, I should be utterly consum-
^{ss} ed, and cast away from thy Presence
^{ss} for ever.^{ss}

But where, and to whom can I flee for
Succour, and Pardon, but to thee, O
Lord, who art ^{ss} merciful, long-suffering,
^{ss} and abundant in Goodness, keeping
^{ss} Mercy for Thousands, and pardoning
^{ss} Iniquity and Sin ; ^{ss} vouchsafe there-
fore, O gracious God, *for thy Name's sake*,
for thy dear Son's sake, whom thou hast
set forth as a Propitiation for the Sins of
the whole World, to look upon me with
an Eye of Pity and Compassion, and
^{ss} blot out as a thick Cloud my Trans-
^{ss} gressions, and as a Cloud my Sins ; be
^{ss} merciful

^{ss} merciful to my Unrighteousness ; and
^{ss} my Sins and Iniquities remember thou
^{ss} no more : ^{ss} Lead me to that ^{ss} Re-
^{ss} pentance unto Salvation not to be re-
^{ss} pented of ^{ss} which may bear some pro-
 portion to the Greatness of my Offences.—
 Well may I be ashamed, *O my God, and*
blush to lift up my Eyes to thee, O God, when
 I consider how carelessly, how wantonly
 I have gone on in a Course of Sin ; the
 Commission whereof nothing less than the
 most precious Blood of the beloved Son
 of God could expiate. Do thou im-
 print into my Heart so fixed an Aversion,
 and so just a Sense of its frightful Con-
 sequences, that I may no longer ^{ss} turn
^{ss} thy Grace into Lasciviousness, ^{ss} but flee
 from Sin, as from the Face of a Ser-
 pent. May I think it the future Busi-
 ness of my Life ^{ss} to keep thy Command-
^{ss} ments always, ^{ss} seeking before all
 Things ^{ss} thy Favour, which is better
^{ss} than Life itself. ^{ss}

But, O Lord, I am not able to do any
 Thing of myself ; my frequent Backslid-
 ings make me justly distrust the Sincerity
 of my ^{ss} Heart, which is deceitful above
^{ss} all Things. ^{ss}--Have I not often promis-
 ed with as much seeming Sincerity as I
 do

do now, to " cleanse myself from all
" Filthiness both of Flesh and Spirit, and
" perfect holiness in the Fear of God ;"
but have shamefully " looked back and
" turned like the Dog to his Vomit, and
" like a Sow that was washed to her wal-
" lowing in the Mire."—I know, O
Lord, that the " Way of Man is not in
" himself; it is not for Man that walk-
" eth, to direct his Steps :"—From thee
" only cometh my Help—Help, Lord,
" or I perish."—*O God of all Grace, who
hast promised to give thy holy Spirit to
them that ask it ; be it unto me according to
thy Word.* Vouchsafe me, I most hum-
bly and earnestly beseech thee, his di-
vine Help and Assistance, to strengthen
my Weakness, to succour me in Temp-
tations, and to " sanctify me throughout,
" that my whole Spirit, Soul and Body,
" may be preserved blameless unto the
" Coming of our Lord Jesus Christ :"
Grant this for the same thy Son's Sake.
Amen.

A Prayer for the Grace of Thankfulness.

ALmighty God, who of thy tender
Mercy didst give thy only Son to
suffer Death upon the Cross for our Re-
demption ; I humbly beseech thee to make
D me

me thoroughly sensible of, and give me the most unfeigned Gratitude for this most precious Gift. O grant that I may always, but especially when I am at thy holy Table partaking of the *Memorials of thine abundant Kindness*, remember with the most lively Affection this Miracle of Mercy *which passeth Knowledge*. O may I always *be glad and rejoice in this thy Salvation*; may my Heart always *burn within me* at the Thoughts of it.—May I be *satisfied even as it were with Marrow and Fatness*, and may my Mouth praise thee *with joyful Lips*.—Whilst I am *musing*, let the Fire of my Devotion *kindle* in the brightest Flames of Love and Adoration, at that *Mercy of thine which is greater than the Heaven, and above all Blessing and Praise*. How happy should I think myself, was but my Gratitude to bear some little Proportion to thy Love!—Receive, O Lord, my sincere Thanks, and accept of my unfeigned Sorrow that they are so disproportionate to the immeasurable Blessings which I commemorate: Increase in me such a Sense of this and all thy Mercies, that all the Temptations of the World, the Flesh, and the Devil, may never be able to quench it; but that being enlivened and quick-

ened

ened thereby, " I may press towards the
" Mark, for the Prize of the high Calling
" of God in Christ Jesus : " And having
frequently remembered my Saviour at
his holy Table, with all those pious and
holy Affections he has so just a Claim to,
I may be in due Time admitted to drink
of this Cup *new in the Kingdom of God,*
among the Blessed who *shall be called*
unto the Marriage-Supper of the Lamb.
Amen.

A Prayer for Charity.

" O God, who hast taught us that
" all our doings without Charity
" are nothing worth, send thy Holy
" Ghost and pour into our Hearts that
" most excellent gift of Charity, the very
" Bond of Peace, and of all Virtues,
" without which whosoever liveth is
" counted dead before thee."—How un-
worthy should I be to appear at this
Love-Feast, and eat of the *Bread of Sin-*
cerity and Truth, if I entertained any
Sentiments of Malice or Hatred against
any of my Brethren. O suffer me not,
thou God of Love, to fall into a Fault
so contrary to the Spirit of the Gospel in
general, and to the particular End and
Design of this blessed Ordinance ! Let

this new Communion rather contribute to *enlarge my Bowels* towards all my Brethren, and even towards my most inveterate Enemies, for whom as well as for myself Jesus Christ was contented to die. Root out of my Heart all Thoughts of Revenge against those who despitefully use and persecute me, *without any Offence or Fault of mine*, O Lord; and turn thou their Hearts: Grant that all of us, who are to be *Partakers of that one Bread*, may put on, as the *Elee* of God, *Bowels of Mercy, Kindness, Humbleness of Mind, Long-suffering; forgiving one another, even as God for Christ's Sake has forgiven us, (leaving us an Example that we should follow his Steps.)* And above all Things let us put on Charity, which is the *Bond of Perfection*; and let the *Peace of God* rule in our Hearts, to the which we are called in one Body. Amen.



“ The following Meditations on our Savi-
“ our's Offices may be used at any Time,
“ either the Morning we communicate,
“ or during any Intervals of the Service,
“ whether before we receive the sacred
“ Elements, or afterwards.”

A Meditation on our Lord's
PROPHETIC OFFICE.

ETernally adored be thy divine Coun-
sels of Wisdom and Goodness, in
the Recovery and Redemption of fallen
Man! *O the Length, and Depth, and*
Height of this unfathomable Mercy!—
That ever the glorious undivided Trinity
should contrive a Way to save us! A
Way, as much beyond the Reach, as
beyond the Power of Men and Angels,
of all created Beings whatsoever! That
the *Son of God* himself should condescend
to become *Man* for our Sakes, and take
upon him our Nature; that he would
vouchsafe to become our MEDIATOR, and
stoop so low as to be our PROPHET, our
PRIEST, and our KING! My Soul, let
us contemplate these sacred Offices, and
search a little into this Almighty Love,
which is immeasurable and inexhaustible,
which surpasses all Knowledge, and can

never be thoroughly searched out; *which Angels themselves desire to look into*, and which shall be to Men and Angels the most exalted Subject of Thanks and Praise, and of *Joy unspeakable and full of Glory*, to eternal Ages!

Thou art indeed a Prophet, O my dear Redeemer! "thou art of a Truth
"that Prophet which was to come into
"the World:" A Prophet! to instruct us in thy Father's Will; and, as far as such a Knowledge was necessary for us, to let us into *the Knowledge of Things* that were to be *hereafter*, and to *teach us Things to come*; to acquaint thy People with Things that *should come to pass*, that *after they were come to pass*, they might *believe that thou wert HE*; the very *Messias*, or *Christ*, the *Anointed*, the *holy One of God*, the *Saviour* of the World. Thou art, O Jesus, *the true Light*, which *lighteth every Man that cometh into the World*; and it is through thee alone, that we can know any thing of God, as a gracious and *faithful Creator*! Thou hast instructed us in all that it was necessary for us to believe or do, in order to our present or future Happiness; and because our Obedience to thy divine
Laws

Laws is absolutely and indispensibly necessary to our Happiness, thou hast bound it upon us by the most powerful Sanctions; by exceeding great and precious Promises, that by these we might be Partakers of a divine Nature; and, on the other side, that knowing the Terror of the Lord, we might be persuaded to escape the Corruption which is in the World through Lust.

O the Purity and Sublimity of thy heavenly Doctrine! Thy Light is perfect, converting the Soul; thy Testimony is sure, making wise the simple; thy Statutes are right, rejoicing the Heart; thy Commandment is pure, enlightening the Eyes; thy Fear is clean, enduring for ever; thy Judgments are true and righteous altogether! More to be desired are they than Gold, yea than much fine Gold; sweeter also than Honey and the Honey-comb. Moreover, by them is thy Servant taught, and in keeping of them there is great Reward. How incomparably preferable is thy Doctrine to all that ever went before; purged from the Idolatry and Superstition of the Gentile World, who had " changed the
" Glory of the incorruptible God, into an
" Image made like to corruptible Man,
" and to Birds, and four-footed Beasts,

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" and creeping Things." — Thou hast freed us from the Yoke of Ceremonies and outward Observances, *which the Jews of old were not able to bear.* — Blessed Jesu! " thy Yoke is easy, and thy burden " is light: The Law was given by Moses, " but Grace and Truth came by Jesus " Christ: Life and Immortality were " brought to light by the Gospel." Here we are *taught the Way of God most perfectly*: We are best instructed in the Nature of God and his Attributes, and the Worship to be paid unto him; in the Origin and Malignity, the great Danger and Detriment of Sin; in the only Method of Atonement and Reconciliation; of our being sanctified here, in order to our being justified and glorified hereafter. — Here we are best instructed in all moral and social Virtues; in the most exact Justice and Equity; the most exalted and extensive Benevolence and Charity; and in all the Duties relating to ourselves: Humility and Soberness of Mind; Temperance and Chastity; the right Government of all our Appetites, Passions and Affections. We are taught to *lead quiet and peaceable Lives in all Godliness and Honesty*; to pursue after the
highest

highest Happiness in *this Life*, to qualify us for the most perfect Happiness in *that which is to come!*—O divine Teacher, thou heavenly Prophet! thy Doctrine plainly shews itself to come from God! And yet thou hast been pleased to confirm it by those unexceptionable Attestations, MIRACLES and PROPHECIES. Thou didst supply natural Defects, didst repair accidental Infirmities, didst cure the most malignant and inveterate Diseases, didst subdue the Rage of Devils, didst give Speech to the Dumb, Hearing to the Deaf, Sight to the Blind, Strength to the Impotent, Limbs to the Maimed, nay, Life to the Dead. "Surely none" could do such Miracles, except God "were with him"—The Accomplishment of the Prophecies is also an undeniable Proof of thy Mission and Authority; those that had been delivered aforetime, and also divers others uttered with thine own divine Mouth: As, thou didst foretel the Treachery of *Judas*, and the Cowardice of *Peter*; thine own Crucifixion and Resurrection; thy Ascension, and the Mission of the Holy Ghost; the Destruction of *Jerusalem*, and Rejection of those who were once thy chosen

People ; the Success of thy Gospel, and the wonderful Increase of the Professors of thy Name ; not only " against Flesh " and Blood, but against Principalities ; " against Powers, against the Rulers of " the Darkness of this World, against " spiritual Wickedness in high Places."—
So mightily grew the Word of God, and prevailed !

And to all this, by thy gracious Condescension in assuming our Nature to instruct us, there is further added to illustrate and exemplify and confirm thy holy Doctrine, a perfect unerring Pattern of a Life " without Blemish and without " Spot," *full of Love, and full of Truth.*
 —Our divine Teacher acted not like the *Pharisees* of old, who used to *bind heavy Burdens and grievous to be born, and lay them on Mens Shoulders, whilst they themselves would not touch them with one of their Fingers* ; but he was himself a Pattern of the most sublime Virtues, of the most rare and unusual, of the most hard and difficult, and of such Virtues as are of the most common and ordinary, as well as of the most necessary Use throughout the whole Course of our Lives.—Resolve then with thyself, O my

my Soul, (but resolve in an humble Dependence upon God, and upon the Help and Succour of his Grace) that thou wilt constantly follow the Doctrine and Example of thy dear Redeemer; and *being light in the Lord, thou wilt walk as a Child of Light, knowing that it had been better for thee not to have known the Way of Righteousness, than after thou hast known it, to turn aside from the holy Commandment delivered unto thee.* Embrace and receive, honour and obey him, as the eminently anointed Prophet of the Lord, to teach and guide thee: *Follow* him in what he requires and commands thee; *follow* him in the Example he has left thee, and constantly endeavour to do as he has done:—*Follow* his Holiness in what he did; *follow* his Patience in what he suffered: *Follow* him to his Table, there to contemplate his Life and Sufferings, and to thank him (among other Instances of his Goodness) for “his
“ giving us the knowledge of Salvation,
“ whereby the Day-spring from on High
“ hath visited us, and given Light to us
“ that sat in Darkness and in the Shadow
“ of Death, to guide our Feet in the
“ Way of Peace:” *Follow* him in Life;
and

and *follow* him in Death; and *follow* him through the Grave and Gate of Death, till thou meet with him in Life everlasting, when thou *shalt* ever be with the Lord, and reign with him for evermore. *Amen.*

A Meditation on our Saviour's
PRIESTLY OFFICE.

L O R D, how malignant is the Nature, how terrible the Effects of Sin! What a Transformation does it make in Creatures formed *after* thine *own Image and Likeness*? What a dismal and doleful Separation between thee and them? How miserable was the Case of fallen Man! Though made holy and upright by his Creator, he by his voluntary Transgression, sunk into a corrupt, degenerate and cursed Condition; wherein he was not only deprived of the *Image* of God, in which he was created, but liable to the Punishment of his incensed, almighty, vindictive Justice; and in that miserable and forlorn Condition, how could he recover himself from that Abyss of Misery in which he was plunged? Did not Justice, and Truth and Holiness require, that "the Soul that
finneth

"sinners should die?" Was it agreeable to the divine Attributes to remit the Punishment without some suitable Satisfaction?—But who could make such Satisfaction? No one of the human Race; since "all Flesh has corrupted its Way" on the Earth," since "all have sinned" and fallen short of the Glory of God," and therefore were involved in the same *Condemnation*. *No Man could redeem his Brother, or give his Life a Ransom for him, for it cost more to redeem one guilty Soul, so that he must let that alone for ever.* But O! the unfathomable Depth of almighty and redeeming Love, that could entertain any Thoughts of Salvation for rebellious, sinful, wretched Creatures! Where "Sin abounded, there Grace did" more abound. O the Depth of the "Riches both of the Wisdom and Goodness of God! how unsearchable are his" Judgments, and his Ways past finding out!"—Nothing less than infinite Love could suggest the Thought; nothing but infinite Wisdom, which is "wonderful in Counsel and excellent in" Working, could contrive the Way;*—nothing but infinite Power could put it in Execution.

Behold,

Behold, the Son of God *passes by us, and sees us polluted in our Blood: He says unto us when we are in our Blood, live; yea, he says unto when we were in our Blood, live!* He condescends to leave the *Glory which he had before the World was,* to become our *High Priest* and our *Sacrifice.* He that was *holy, harmless, undefiled, separate from Sinners,* undertakes to make *Reconciliation for the Sins of the People;* and ^{ss} as a Lamb without Blemish ^{ss} and without Spot, to give his Life a ^{ss} Ransom for many. He his ownself ^{ss} bore our Sins in his own Body on the ^{ss} Tree, that we might be redeemed from ^{ss} the Curse of the Law, being made a ^{ss} Curse for us. He is made Sin for us, ^{ss} who knew no Sin, that we might be ^{ss} made the Righteousness of God in him.^{ss}

Thus God ^{ss} laid Help on One who is ^{ss} mighty: Thus were we redeemed, not ^{ss} with corruptible Things, as Silver and ^{ss} Gold, but with the precious Blood of ^{ss} Christ, the Blood of God; and there- ^{ss} fore if the Blood of Bulls and of Goats ^{ss} sanctified to the purifying of the Flesh, ^{ss} how much more must the Blood of ^{ss} Christ, who, through the eternal Spirit, ^{ss} offered himself to God, cleanse us from ^{ss} all Unrighteousness?^{ss}

O thou who art *called of God an High Priest after the Order of Melchisedek*, I see in thy eternal Godhead the Fulness of that Merit which atoned for all our Sins, and purchased for us an entrance into Life everlasting; and in thy human Nature I see thee capable of being made an Offering for the Sins of the whole World!

It is by this Sacrifice, O my Soul, that thou art put into a Capacity to be an *Heir of Salvation*. It is by this Atonement, that thou art free from all corroding Apprehensions, and continual Uncertainties, whether upon Repentance " God will
" turn from his fierce Anger, that we
" perish not." By this blessed Sacrifice thou art delivered from that Terror, which must ever accompany the Dread of Punishment from that " God to whom
" Vengeance belongeth." Thou canst look upon God, " as the Lord God,
" merciful and gracious, long-suffering,
" and abundant in Goodness and Truth;
" keeping Mercy for thousands, forgiving
" Iniquity and Transgression and Sin;
" who, through this Blood of sprinkling
" which speaketh better things than that
" of Abel," will accept thy sincere, though imperfect Obedience: For, this blessed " High Priest of our Profession,
" is

is entered into the holy Place with his own Blood, there to appear in the Presence of God, and make Intercession for us." Thus mayst thou, O my Soul, *draw near* with Boldness, in full Assurance of Faith, through this one Mediator between God and Men, the Man Christ Jesus, knowing that he who poured his Soul as an Offering for thy Sins, still pursues that gracious Design to perfect thy Salvation. He sits at the right Hand of God, and presents to him that Sacrifice which he made on Earth for a sweet-smelling Savour, in that Nature which he assumed for our Sakes, which was made subject to, and sensible of our Infirmities; and which was in all Points tempted like as we are, yet without Sin, and therefore he knows how to pity and succour them that are tempted; and from the Remembrance of his own Sufferings is prompted to a compassionate Sense of ours; and never ceases, in Virtue of his Blood which was shed for us, to plead our Cause with God, and to interceed powerfully in our Behalf.

By this plenary Sacrifice, by this prevailing Intercession thou art delivered, O my Soul, from the Fear of Death, which otherwise would have all thy Life-time sub-
jecte

jected thee to Bondage. Thou mayst now look on the Grave as a Passage only to those blessed Mansions where Christ thy Saviour hath purchased thee a *Place*, which he is gone to *prepare* for thee; where he continues to be thy Pattern, thy *Advocate*, and takes Care of thy most important Concerns.

How does the Thoughts of this Sacrifice give *Rest* to all those that labour and are heavy laden? It is the Source of all our Peace, of all our Comforts; that *Anchor of the Soul*, both sure and stedfast, on which we may safely rely: It is that true *Consolation of Israel*, which fills the devout Christian with a *Joy unspeakable and full of Glory*, and with a *Peace which passeth all Understanding*.

I am lost in Admiration and Wonder at this thy great Love towards us, O God of my Salvation! Who is a God like unto thee, that pardoneth Iniquity? He retaineth not his Anger for ever, because he delighteth in Mercy.

Could it ever enter into the Heart of Man, that thou didst so love the World, as to give thy Son (the Son of thy Love) thy only begotten Son, to the End that all that believe on him should not perish but have everlasting Life. Surely no Words can express,

express, no Thoughts of finite Beings can reach this exalted Instance of God's Love towards Mankind.

" Sing, O ye Heavens, for the Lord
 " has done it : Shout, ye lower Parts of
 " the Earth : Break forth into Singing,
 " ye Mountains, O Forest, and every
 " Tree therein ; for the Lord hath re-
 " deemed Jacob, and glorified himself
 " in Israel !"

Though the *Preaching of Christ crucified* be unto the Jews a *stumbling-Block*, and unto the Greeks *Foolishness*, yet do thou gladly acknowledge, O my Soul, that it is the *Power of God, and the Wisdom of God*. Resolve, with St Paul, to know nothing so much as *Christ crucified*, and to glory in the *Cross of Christ*. Rejoice in the Lord, joy thou in the God of thy Salvation.

But whilst thou art exulting, O my Soul, on the Greatness of this Salvation, remember that Christ is the *Author of it* only to them that obey him ; to them, who, by Continuance in well-doing, seek for *Glory and Honour and Immortality* : Comply with his Conditions, who had an absolute Right to prescribe the Terms on which he would bless thee : Turn thyself, according to his gracious Design, from thine
Iniquity.

Iniquity. ³⁵ Follow Holiness, without
³⁵ which no Man shall see the Lord; and
³⁵ denying all Ungodliness and worldly
³⁵ Lusts; do thou live soberly, right-
³⁵ teously, and godly in this present
³⁵ World; looking for that blessed Hope,
³⁵ and the glorious Appearing of the great
³⁵ God, and our Saviour Jesus Christ;
³⁵ who gave himself for us, that he might
³⁵ Redeem us from all Iniquity, and
³⁵ purify unto himself a peculiar People
³⁵ zealous of good Works.³⁵

A Meditation on our Saviour's
REGAL OFFICE.

O Blessed Jesu! *my King and my God!*
I believe that thou art *of the Seed of*
Abraham, and the Son of David accord-
ing to the Flesh. Thou art the King of
Israel. Thou wert born to be *a Light to*
lighten the Gentiles, as well as to be *the*
Glory of thy People Israel.—O that all the
World may join in singing Praise to thee,
who art *the great King over all the*
Earth!

Thou wert *born King of the Jews,* and
with a Right and Title to the Throne of
David; but by neglecting and avoiding
outward earthly Honours, and withdraw-
ing from those who would have *made thee*
a King,

a King, hast plainly shewn the Emptiness and Vanity of Crowns and Scepters; hast stamp'd a Dignity and Grandeur upon a low Estate, and more especially upon an humble and lowly Mind; hast shewn that thou wert born for spiritual and heavenly Purposes, and that *thy Kingdom is not of this World*.—Thou didst not affect the Pomp and Glory of earthly Courts: When thou tookest on thee to deliver Man, thou didst not abhor the Virgin's Womb; and though thou wast *born a King*, wert content to be born in a Stable; and humble Shepherds were the only Courtiers of mortal Race that came to celebrate the joyful Festival of thy Birth. Some indeed of superior Rank were afterwards drawn to *the Brightness of thy Rising: Wise Men from the East* (directed by Prophecy, and led by a Star) came to inquire after him that was *born King of the Jews*, and there they offered him Gifts, as to a Prophet, Priest and King. But how soon did the
 "Kings of the Earth set themselves, and
 "the Rulers take Counsel together against
 "the Lord, and against his Anointed?"
 One King sought to murder, under the hypocritical Pretence of worshipping Him that was *born King of the Jews*. In his merciless Fury the Lives of a Multitude
 of

of innocent Babes were cruelly destroyed, and, to escape the inhuman Slaughter, thou wast forced to fly into Egypt.— Another King, in Mockery and Scorn, arrayed thee in Royal Robes, and set thee at nought. Pilate, the Roman Governor, asked thee, *Art thou a King?* Yet when he had thy Answer, he delivered thee to be crucified. And thine own Nation and more immediate Subjects, cried out, "We will not have this Man to reign over us: Away with him, crucify him." Thus was he brought before the Kings and Rulers of the Earth; and accused, and condemned, and put to Death as a Malefactor: The barbarous Soldiers, in Mockery and Scorn, insulted the Sovereign of all the World: "They put on him a scarlet Robe, and when they had platted a Crown of Thorns, they put it on his Head, and a Reed in his right Hand, and they bowed the Knee before him, and mocked him, saying, Hail! King of the Jews."

But although thou wert, O blessed Jesu, thus ill treated, crucified and slain, thou wert still the happy Conqueror of Sin and Death: *It was not possible that thou shouldst be holden of it,* but with Royal Power thou didst rise to Life again.

After

After thy Resurrection, " all Power was
 " given thee in Heaven and in Earth : "
 Thou didst in glorious Triumph ascend
 into Heaven, and there " sit down at the
 " right Hand of the Majesty on high,
 " far above all Principality and Power,
 " and Might, and Dominion. " Then
 was thy Regal Power most eminently ex-
 erted for the Planting and Propagating
 thy Church and Kingdom upon Earth.—
 Thou didst send down thy holy Spirit
 upon Men naturally weak and fearful,
 and gavest them Courage boldly to de-
 clare what they *had seen and heard* con-
 cerning thee ; and didst accompany their
 Preaching with such miraculous Gifts and
 heavenly Graces, that though they were
 of themselves *unlearned and ignorant*, un-
 acquainted with Oratory and Address,
 they were able to *confound the Wisdom of*
this World, and bring Millions of Souls
 captive *unto the Obedience of Christ*. It is
 by this Power that thou didst enable them
 to *resist unto Blood*, and dost at all Times
 enable thy faithful Followers *to be blame-*
less and harmless, the Sons of God, with-
out Rebuke, in the Midst of a crooked and
perverse Generation, among whom they
shine as Lights in the World.—By thy
 Grace, they " chuse rather to suffer
 " Affliction

55 Affliction with the People of God, than
55 to enjoy the Pleasures of Sin for a
55 Season, esteeming the Reproach of
55 Christ greater Riches than the Treasures
55 and Kingdoms of the World, and the
55 Glory of them."—It is by the same
Grace, that they can even *take Pleasure*
in Infirmities, in Necessities, in Distresses
for Christ's sake: They are filled with Com-
fort, they are exceeding joyful at all their
Tribulations; they look not at the Things
which are seen, but at the Things which
are not seen; having respect unto that
Recompence of Reward, which the Lord,
the Righteous Judge, shall give unto all
that love his Appearing.—It is by this
blessed Spirit, that thou art *with thy*
Church always even unto the End of the
World; and hereby it shall ever be se-
curely preserved, insomuch that "the
" Gates of Hell shall not prevail against
" it." We see already that *Nations that*
knew thee not, who were Strangers to the
Covenant of Israel, and without God in
the World, have run after thee and glori-
fied thy Name, O thou Holy One of Israel!
And we doubt not but those glorious
Promises shall, in thy due Time, be
amply fulfilled, when the *Fulness of the*
Gentiles shall come in; when the *Dominion*
of

of our Lord shall reach from Sea to Sea, and from the River unto the World's End; —when all Kings shall kneel before him; and all Nations do him Service; —when the Lord shall set his Hand a second Time to recover the Remnant of his People, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth; —when the Heathen shall be given to my Lord and my Saviour for his Inheritance, and the utmost parts of the Earth for his Possession. —O thou who art the Head over all Things to thy Church, may thy Kingdom come! Come Lord Jesus, come quickly; let thy Ways be known upon Earth, thy saving Health unto all Nations; that all the Kingdoms of the World, becoming the Kingdoms of our Lord and of his Christ, God's Will may be done on Earth, as it is in Heaven. —Hasten that blessed Time, when ⁵⁵ Men shall beat their Swords into ⁵⁵ Plough-shares, and their Spears into ⁵⁵ Pruning-hooks; neither shall they ⁵⁵ learn War any more; but the Wolf ⁵⁵ shall dwell with the Lamb, and the ⁵⁵ Leopard shall lie down with the Kid, ⁵⁵ and the Calf and the young Lion to- ⁵⁵ gether, and a little Child shall lead ⁵⁵ them, and the Cow and the Bear shall ⁵⁵ feed.

“ feed, their young ones shall lie down
“ together ; and the Lion shall eat Straw
“ like the Ox, and the sucking Child
“ shall play on the Hole of the Asp,
“ and the weaned Child shall put his
“ Hand on the Cockatrice Den. They
“ shall not hurt nor destroy in all God's
“ holy Mountain ; for the Earth shall
“ be full of the Knowledge of the Lord,
“ as the Waters cover the Sea. Then shall
“ be Peace upon Earth indeed, and Good-
“ will towards Men : They shall come to
“ Zion with Songs, and everlasting Joy
“ upon their Heads ; they shall obtain
“ Joy and Gladness, and Sorrow and
“ Sighing shall flee away.”

O may thy holy Doctrine take deep
Root in the Hearts of all those who pro-
fess themselves the Subjects of our great
MESSIAH ; and may they all adorn it in
their Life and Conversation ! May we be
all fitted and prepared to meet our King
and our Judge, in that great Day which
is appointed for the general Judgment of
all the Earth ! *When the Son of Man shall
come from Heaven in his Glory, and all his
holy Angels with him, and the Trumpet
shall sound loud enough to awaken the
Dead : When all the little Distinctions
among Mortals shall have no longer*
E Place,

Place, but the Rich and Great, as well as the Poor and Mean, shall be summoned *to appear before the Judgment-Seat of Christ*. And it is surely very fit, that he who lived in so mean a Condition, should *come in great Glory*: That he who was *rejected and despised of Men*, should *sit upon his Throne, highly exalted in the Air*, and be attended with *mighty Angels*: That he who was condemned and arraigned by the Powers of the World, should have Authority to summon all, *high and low, rich and poor, the Kings of the Earth*, as well as the lowest Slaves, to appear at his Bar, and to receive Sentence at his Mouth.—O tremendous and terrible Day of the Lord! O glorious and august Assembly! How dreadful to all wicked Men, when the Lord shall come to take *Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ*. These shall then be condemned by an irrevocable Sentence, “Depart from me, ye
 “curSED, into everlasting Fire, prepared
 “for the Devil and his Angels:” How will their *Hearts melt*, and their *Knees then smile together*! How will they call in vain on *the Mountains to fall on them, and the Hills to cover them*? Remorse and
 Despair

Despair will ever prey upon them; they will be given up to *wailing and gnashing of Teeth*, and not be able to obtain so much as one Drop of *Water to cool their Tongues, tormented in the Flame*. They that *would not that Christ should reign over them*, and be willing Subjects of his Kingdom, shall be for ever forced to abide under the Dominion of the Devil, and be subject to his Reign and Tyranny for ever and ever.

But the Righteous shall stand with great Boldness in that Day, secure and happy in His Favour and Protection, who has *put down all opposite Rule and Dominion, and all Authority and Power*, and subdued all his and their Enemies, Sin, and Death, and Hell. Their Trial is at an End, their *Warfare is accomplished*, and now the Time of Recompence and Reward is come; *not for any Works of Righteousness which they have done*, but by the infinite Mercies of God, through the abundant Merits of their Redeemer, their Judge, and their King; for whose Sake their imperfect Righteousness shall be accepted and rewarded. Their Redeemer cometh, and his *Reward is with him, and his Work before him*. He will invite them to come unto

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him, and receive them to dwell with him in Glory.—"Come, ye blessed of my
 " Father, inherit the Kingdom prepared
 " for you from the Foundation of the
 " World: They shall be caught up into
 " the Air, and be for ever with the
 " Lord:" They shall be advanced to
 Thrones, and Crowns, and Kingdoms,
 to an exalted Happiness, but faintly shaded
 out by Descriptions; to an Happiness
 that " Eye hath not seen, nor Ear
 " heard, nor is the Heart of Man able
 " to conceive." No Tongue can utter,
 no Pen can describe, no Fancy can
 imagine the Happiness of him, whom
 God of his unbounded Munificence *de-*
lights to honour: but every one so honoured
 may truly say of that consummate Bliss,
 as the Queen of *Sheba* did of *Solomon*; "It
 " was a true Report that I heard of thee
 " in my own Land, and behold the half
 " was not told me."—*This Honour have*
all God's Saints; and none but Saints,
 none but holy, righteous Persons are
 intitled to it; none but such, or at least
 sincere Penitents, are capable of sharing
 in the Merits of our blessed Redeemer,
 and of relishing the Happiness of Hea-
 ven: "Without Holiness no Man shall
 " see the Lord."—O that we may there-
 fore

fore, in this our Day, know the Things that belong to our Peace, before they are hidden from our Eyes! "O that Men were wise, that they understood this, that they would consider their latter End!" But whatever others do, let it be thy Care and Business, O my Soul, to secure an happy Eternity! *Put on the whole Armour of God*, that thou mayst fight valiantly under Christ's Banner; own that *great Lawgiver*, who is able to save and to destroy, for thy Sovereign Lord and King; and let no other Lord have Rule over thee. Be not cheated out of a certain Inheritance, an everlasting Kingdom in Heaven, with the vain deceitful Prospect of any kind of Happiness upon Earth: Be not seduced with Names, and Sounds, and Shadows: Let nothing short of substantial everlasting Happiness engross thy Views, and Hopes, and Cares. *Look not at the Things which are seen, and are temporal, but at the Things which are not seen, and are eternal*; knowing that thou mayst, if thou wilt, be more than Conqueror through him that loved us.

O blessed *Messiah*, grant that I may ever seek first the Kingdom of God, and his Righteousness, and willingly submit to

his Pleasure, and to whatever else shall be *added* thereunto.—Lord, let nothing be *added* that may draw my Heart from thee, or be the Occasion of Disloyalty and Rebellion against my Saviour and my King. Make me ever to *bate Sin with a perfect Hatred*, and do thou enable me to “ cast down every Imagination “ that exalteth itself against the Knowledge of God, and to bring into Captivity every Thought to the Obedience of Christ ; “ going *forth conquering and to conquer*, to pull down the strong Holds, and to destroy the Dominion of Satan, and set up the Kingdom of Jesus in my Heart. Do thou ever rule and reign there, and thou only; and let me be wholly and only thine. Thou art of Right my Lord and my King; O let it ever be my Choice, and Desire, and Delight; let me ever esteem it my highest Honour and Happiness to have it so, and to behave myself as thy dutiful Subject and devoted Servant: So that neither “ Tribulation “ nor Distress, nor Persecution, nor “ Famine, nor Peril, nor Sword, nor “ Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things “ present, nor Things to come, nor “ Height nor Depth, nor any other “ Creature,

“ Creature, may be able to separate me
“ from the Love of God, which is in
“ Christ Jesus our Lord. Amen.”


*A short Form of Self-Examination, which
may be very fitly used on the Morning we
receive the HOLY SACRAMENT.*

HAVE I taken due Care to inform myself aright of the Nature and Ends of that holy Sacrament which I am about to receive? Do I consider it as an holy Rite of Christ's own Appointment, to commemorate the infinite Love of our Saviour in dying for us, and the innumerable Benefits which by his precious Blood-shedding he has obtained to us? Have I duly reflected, upon the intolerable Misery which would have been my Portion, without the Merits of his Sacrifice? Am I duly thankful, that I am thereby not only delivered *from the Wrath to come*, but also made Heir of *an Inheritance incorruptible and undefiled, of an eternal Weight of Glory*? And do I feel my Heart affected with becoming Sentiments of Love, and Joy, and Gratitude, at the infinite Goodness of God the Father, in giving up his Son, “ his only begotten Son, that
“ we might not perish, but have eternal

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" Life ;" and at the incomparable Love and amazing Condescension of God the Son, who for us Men, and for our Salvation, was pleased to " humble himself " to Death, even the Death of the " Cross ?" And have I so just, so thankful a Remembrance of this invaluable Mercy, as to be always ready to offer up Thanks and Praise for the unspeakable Advantages which accrue to us thereby.

Am I sensible, that one of the chief Ends for which this divine Banquet was instituted, and in which the Love of Christ is so plainly displayed, was to beget, to nourish, and to increase Brotherly Love ; to imprint in my Heart the great Necessity which lies upon Christians to walk—" with all Lowliness and Meekness, with Long-suffering, forbearing " one another in Love ; endeavouring to " keep the Unity of the Spirit in the " Bond of Peace ?" Am I resolved to " do Good to all Men, but especially " unto them that are of the Household of " Faith ;" and to demonstrate that I am Christ's Disciple, by taking all Occasions to do them Service ; and by forgiving mine Enemies, even the most inveterate and implacable ?

Have

Have I thoroughly considered what ungrateful Returns I have made, in breaking so often through the Commands of so good, so merciful a Master ; Commands so just, so excellent in their Nature, and so easy to be observed ? Am I convinced that his Design in coming into the World was not to save me, if I obstinately continued in Sin, but to *redeem me from all Iniquity*, and to make me *zealous of good Works* ? And therefore that his Sacrifice will stand me in no stead, if I co-operate not with his Design to *bless me*, by *turning myself from all Iniquity* ? That, on the contrary, if after the vast Obligations I lie under, and the powerful Motives he furnishes me with, I continue *in Sin*, I shall be intirely *speechless* at the Day of Judgment, and my Condemnation shall be the greater ? Am I then resolved, through the Grace of God, to amend my Life, and to *live soberly, righteously, and godly in this present World ; to put off, concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts, and to be renewed in the Spirit of my Mind ; labouring daily to put on the new Man, which, after God, is created in Righteousness and true Holiness* ? And since by coming

to the Lord's Table, I solemnly and publickly profess, that I look upon Jesus Christ as my Lord and Master, and do there enter into Covenant with him; am I fully resolved to comply with my Engagements, in serving him diligently and faithfully all the Days of my Life?

A Prayer on the Morning we communicate, which may be added to our other Devotions.

I Come to thee, O my God (*from whom are the Preparations of the Heart, and the Dispositions of our Minds for thy Worship and Service*) to implore thy Grace and Assistance in the great Duty I am this Day to perform. Fit me, O Lord, by an hearty Gratitude towards my Saviour, by a firm Reliance on his Sufferings, by a sincere Love towards my Brethren, by deep Contrition for my Sins, and by a sincere Resolution of a better Course, to approach thine Altar. Accept of the Expiation which thy Son has made of all my Transgressions by the Sacrifice of himself, as of "a Lamb without Blemish and without Spot." Let the Remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart; and engage me for ever to love and serve him, who laid down his
Life

Life for me.—*Cleanse me, O Lord, from all Filthiness of Flesh and Spirit, that I may be a meet Guest for thy Holy Table, and a real Partaker of those Blessings and Benefits which are represented in the Sacrament of Christ's Body and Blood. Strengthen, O Lord, all good Resolutions in me: Enable me by thy Grace, faithfully to perform the Conditions of that Covenant which I made in Baptism, and intend to renew in the holy Sacrament, by dedicating myself intirely and for ever to the Service of my blessed Redeemer, " who has loved me, and " washed me from my Sins in his own " Blood. To him be glory for ever. " Amen."*

D I R E C T I O N S.

WHEN the Sermon is ended, let us endeavour to compose our Thoughts, and raise our Affections to a devout Attendance on the succeeding Sacramental Service. The Numbers that depart out of the Church, may suggest to us a melancholy Reflection upon the Neglect and Contempt that is thereby thrown upon the Ordinance of our Lord and Master. How unaccountable it is for the Disciples of Jesus Christ to think that he will be pleased with our hearing a Sermon (the least Part, by much, if any Part at all, of Christian Worship) whilst we live in the habitual Neglect of this most solemn Act of our holy Religion.

A Prayer to dispose our Minds for the Devout Celebration of the Lord's Supper, which may be used, if Time permit, in the Interval between the Sermon and the Communion-Service.

ALMIGHTY God, by whose Bounty and Goodness I have now an Opportunity offered me of approaching thy Table, and of pleading before thee, the prevailing Merits of the Death and Passion of thy Son Jesus Christ; assist me, O Lord, with thy Holy Spirit in the great Duty and Service I am about to perform; grant that nothing, during all the Time of this holy Action, may make me unmindful of that Reverence and Respect which I owe unto thy divine Majesty, or that Attention which becomes the Celebration of these holy Mysteries. Fill my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my disorderly Affections, and stir up my faint and cold Desires, that I may feel the Power, and taste the Sweetness of this Divine Banquet.

Grant that I may have such a Sense of my Redeemer's Sufferings, as may fill my Soul with Love and Gratitude towards Him, for those inestimable Benefits he has purchased for me; that I may have

have such a Sight of my Sins, which occasioned all his Sorrows, as heartily to bewail and detest them; such a Faith in that full, perfect Oblation and Satisfaction made upon the Cross for the Sins of the World, as may qualify me for thy Mercy, and render thee gracious and propitious to me a miserable Sinner; such a Conviction of my own Weakness and Insufficiency, as may procure thy gracious Aid and Assistance; such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant all the remaining Days of my Life, through the Merits of Jesus Christ my Saviour. Amen.

DIRECTIONS.

When the Offertory begins, the devout Communicant may be profitably employed in short Meditations and Aspirations suitable to some of the Passages of Scripture then read, especially such as do at that Time most affect him: As for Example,
Let your Light so shine before Men, &c.—
“Blessed Jesu! thou art the Light of the World;
“—O that the whole World were guided by
“that bright shining Light! Grant that I may
“ever follow the *Light* of thy *Doctrine* and *Example*.—O that I may abominate all *Pride* and
“*Vain glory* and *Ostentation*, and all Thoughts
“of

“ of doing any Thing, with even the most distant View, to obtain the *Praise of Men*! -- But
 “ may I never be ashamed to be *seen of Men*,
 “ where public Duties are required; wherever
 “ there may be Occasion to *do good*; where
 “ my Example may be useful to others, and I
 “ may be instrumental in leading them to *glorify our Father which is in Heaven*.”

A Prayer at the Offering of our Alms.

LORD, *all Things come of thee, and of thine own do I give unto thee*: I desire to honour the Lord with my Substance, and with every Part of my Increase. Lord, pardon all my sinful and vain Expences, and grant that for the future I may ever consider myself as a Steward of those good Things which thou hast given me. And, O let me behave as one that must give an Account, and of whom it is required that he be found faithful! Grant that what I dispose of to charitable Uses, may be ever given with a right Intention and single Eye, with an open Hand and chearful Heart, in a due Proportion to my Substance and Fortune in the World.—And do thou bless my Basket and my Store, and bless me, O Lord, in the temperate Use and prudent Enjoyment thereof. Accept my Thanks and Praise that thou hast enabled me to relieve the Wants of others, and hast

hast graciously inclined me so to do, and to give with a dutiful Regard to thee.—O that *my Alms*, and the Alms of all thy Servants here assembled, together with *our Prayers*, may come up for a Memorial before thee!—O that the Lord may be pleased to accept of what we do for his Sake, and for the Relief of his poor Members, as done unto himself!--Blessed Jesu! thou didst not disdain the humble Offering of the *poor Widow*; nay, thou didst prefer it before all the costly Offerings of the Rich.—O purify our Hearts, and accept the Offerings of our Hands, not for any Worthiness in us or them, but for thy own Righteousness sake, for *thou alone art worthy!*

If you are poor, and have no Alms to give, say,

THANKS be to God, who favourably receiveth charitable Desires, where there is no Power to do more; who, *if there be but a willing Mind*, will accept it according to that *a Man hath, and not according to that he hath not*.—Give Grace, O Lord, to them that are *rich in this World*, to do good, to be rich in good Works, ready to distribute, willing to Communicate, and do thou reward them an Hundred fold into their Bosom.—May we that stand in
need

need and partake of their Liberality, be thoroughly thankful for the same: May we be content with our Condition, and place our whole Dependence upon thee our God, who made the Rich and the Poor, and careth for both alike.

D I R E C T I O N S.

When the General Confession is repeated, let us take Care that our Hearts correspond with our Professions. Let us recollect the Sins we have been guilty of;—their several Aggravations;—as sinning against the frequent Admonitions of Conscience; perhaps after repeated Vows and Promises of Amendment made to God privately, and in this sacred Place, &c.—For indeed, if the Confession of our Sins be not attended with sincere Compunction of Heart, and with real Purpose of Reformation, it will be only like sounding Brass or a tinkling Cymbal, and will therefore profit us nothing.

*The Exhortation and Sentences after the Absolution, may be easily applied to a devotional Use, turning them into Prayers, if they be read (as the Bishop of Sodor and Man advises they should be) with great Deliberation, “that the
“ People may have Time to reflect upon them,—
“ and to apply them every one to the Comfort of
“ his own Soul, and to the Prevention of all un-
“ reasonable Fears and Doubts of God’s graci-
“ ous Pardon and Acceptance.” As for Ex-
ample: So God loved the World, that he gave
his only begotten Son, that all who believe in
him*

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him should not perish, but have everlasting Life.

—“No greater Evidence of thy Love, O Lord,
“can be desired than the Sacrifice of thy Son;
“O! qualify my Soul to receive the Benefit
“of it, by a firm and immoveable Faith in the
“Merits of his Death; that I may escape those
“Punishments my Sins deserve, and obtain
“that Salvation thou hast graciously promis-
“ed.—*Or thus*—“I believe; Lord increase
“my Faith, that I may ever *love* and *obey*
“*thee*, who hadst such Love and Concern for
“me, to save me from perishing.”

When the Minister breaks the Bread, let us remember how shamefully the blessed Body of our Lord was torn upon the Cross; and when he takes the Cup, let us remember with what Torment and Ignominy his sacred Blood was there likewise spilt. And let us remember farther, that it was for our Sins that he suffered these bitter and ignominious Things.—What Effect such a Remembrance ought to produce, I have already considered in the foregoing Friendly Call, p. 10. to which for Brevity sake, I must refer the Reader.

I Have inserted a variety of Prayers, (before and after receiving the Holy Elements) that the Reader who has need of such Helps, may employ his whole Time profitably and devoutly, when there are large Numbers of Communicants to receive. When the Congregation is small, his own Discretion must tell him which is proper to be used, and which omitted.

—But

—But let me admonish him not to suffer the above, or any other private Devotions, to interrupt or take from the Attention so justly and preferably due to those of the Church; for these are intended only during the Time of distributing the Elements, and must be immediately broke off when the Priest returns to the Lord's Table.

A Commemorative Meditation on our Saviour's Sufferings.

ASSIST me, O blessed Jesus, whilst I contemplate thy extreme Sufferings. *Open thou mine Eyes*, that I may have a full Perception, and a just Admiration, and a lasting Impression made upon mine Heart: and that I may be so affected with a View of them, as may enable me to "comprehend with all Saints" what is the Breadth and Length, and "Depth and Height of thy Love;" and earnestly to pursue those great Ends which thou didst propose to thyself in undergoing so much Misery and Torment.

I remember, O my Saviour, that when thou wert "in the Form of God thou madest thyself of no Reputation, and" tookest on thee the Form of a Servant!" and that instead of being treated as the *Son of God*, thou wast not treated with that common Humanity which is due

due to the least of the *Sons of Men*!—
Though thou wert Innocence itself, and
" didst no Sin, neither was Guile found
" in thy Mouth; yet wast thou despised
" and rejected of Men:" Thy Virtues
were reckoned as Crimes; and for thy
Courtesy and Humility thou wast ac-
counted " a Glutton and a Wine-bibber,
" a Friend of Publicans and Sinners!"
Though all the Prophecies concerning
the *Messias* were fulfilled in thee, and
all the Characters of Place, Time, and
Person, did fully agree to what was fore-
told by the Prophets; though thy Doc-
trine was as becoming the Son of God to
reveal, as the Sons of men to receive:
yet, (O thou Truth itself!) thou wast
branded with the opprobrious Title of a
" Deceiver and Perverter of the People."
—Though thy Miracles loudly proclaim-
ed the *Truth* of thy divine Mission, and
were so publicly performed that their
Reality could not be denied; yet in order
to take off the Force of their Evidence,
thou wast accounted a *Magician*; and
absurdly, as well as blasphemously sup-
posed to *cast-out Devils through Beelzebub*
the Prince of Devils, (as if *Satan* could
cast out Satan; as if the Devil could so
mistake his Interest, as to lend his Arms

to destroy his own Kingdom!) —Thou camest *unto* thine own, and thine own received thee not; to thine own Creatures, and they did not acknowledge their Maker! to thine own Kindred, and they esteemed thee not! —Though *the Foxes have holes, and the Birds of the Air have Nests*, nay though the *Earth was thine, and the Fulness thereof*, thou hadst not *where to lay thine Head*. I remember that thy Soul was *sorrowful even unto Death*, and that thou didst *sweat as it were great Drops of Blood*: How terrible must be thine Agony! —I remember how thou wast treacherously apprehended, and bound as the vilest Malefactor; betrayed by one of thine own Disciples, denied by another, and forsook by all; *set at nought by Herod and his Men of War*; ignominiously haled before the Tribunal of *Annas, Caiaphas, and Pilate*; scourged! blindfolded! buffeted! spit upon! and hadst even a Murderer set in Competition with, nay preferred before thee! I see thee condemned by Clamour and Malice, when even the Judge himself had confessed thee Innocent. —I see thee, O King of Heaven, *crowned with Thorns*, oppressed with the Weight of thine own Cross, and put to a most ignominious
and

and cruel Death; placed between two Thieves; *numbered with the Transgressors*, and loaded, amidst the most bitter Sufferings, with the Taunts and Insults of a vile abandoned Populace: who (instead of showing that common Compassion which the most flagitious have a Sort of Right to, when brought to suffer the *Reward of their evil Deeds*) continued to *persecute thee whom God had smitten*, and by the most desperate Wickedness, and the most unheard-of Cruelty, "talked to
" the Grief of thee whom He had wound-
" ed.—They wagged their Heads, and
" reviled thee, hanging on the Cross!"

Never surely, was spotless Innocence so basely aspersed! Never was transcendent Goodness so unreasonably abused! Never was Majestic Greatness so daringly and despitefully affronted! Justly thou mightest have exclaimed: "I am the Man that
" have seen Afflictions by the Rod of
" God's Wrath. Is it Nothing to you,
" all ye that pass by? Behold and see, if
" there be any Sorrow like unto my Sor-
" row, wherewith the Lord has afflicted
" me in the Day of his fierce Anger?"

What then hadst thou done, thou meek *Lamb of God*, to be thus made a *Spectacle to the World, to Angels, and to Men?*

What

What hadst thou deserved, thou Saviour of Mankind, to be thus cruelly treated, even by thine own Countrymen; to be thus *wounded in the House of thy Friends?*

What was thy Crime, and the Cause of all thy Pains? Why didst thou *give thy Back to the Smilers, and thy Cheeks to them that plucked off the Hair?* Why didst thou *not hide thy Face from Shame and Spitting?*

Why wast thou extended on the cursed Tree for the Space of three long long Hours, at last expiring as the vilest Malefactor?—*Thou badst done nothing amiss.* Thou wast *cut off, but not for thyself*; not for any Demerit or Fault of thine;—not for thyself, in regard of

any Benefit thou couldst receive thereby. But the Sins of Mankind were the only Cause: “The Lord laid on thee the

“Iniquity of us all: Thou hast born our

“Griefs, and carried our Sorrows; thou

“wast wounded for our Transgressions,

“and bruised for our Iniquities: The

“Chastisement of our Peace was upon

“thee, and with thy Stripes we are

“healed.”—*Was there ever any Sorrows*

like that which my Lord and my God en-

dured for me? Was there any Love like

the Love which my Lord and my God

has shewed to me? I contemplate with

Wonder,

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Wonder, I adore from the Bottom of my Heart, this unutterable Prodigy of Condescension and Mercy. Why cannot I, Lord, love thee again with an unbounded Love, and shew the Sincerity of this Love, by a constant and uniform Obedience to all thy Laws; by *daily denying myself, and taking my Cross*; by living only to thee; by "cleansing myself from all "Filthiness both of Flesh and Spirit, "perfecting Holiness in the Fear of "God?"

II.

All this thou didst suffer, O blessed Jesus, of thy own Free-will and Choice; for thou hadst *Legions of Angels* ready to rescue thee, if this had been thy Pleasure. But by willingly undergoing so vile a Death, so full of Pain and Shame, thou hast given us a Pattern of submitting to the sharpest Sufferings, especially for the Sake of divine Truth. By *humbling thyself*, when thou wast *Lord of all*, to a sorrowful Life and bitter Death; enduring Scorn and Shame and Pain, with perfect Patience and Submission, without expressing any Resentment either against God or Man; thou hast taught us how to *suffer according to the Will of God*, and how we may truly exalt ourselves.—By forgiving,

forgiving, and praying for all that contributed to thy Sufferings—thou hast taught us how to behave ourselves towards our most malicious Enemies. Thy afflictive Life and Death, *O Son of God, in whom* yet thy divine Father was *well pleased*, has given us a full Proof that they who are most miserable here, may be most of all in his Favour; and that worldly Ease and Prosperity are no Tokens of his Love towards us.. As the principal End of thy Death was to be a Sacrifice for the Sins of Men; so may I make it my principal Care not to lose the Benefit thereof for want of a proper Application. And may these Considerations teach me to cherish in my Heart such an Esteem and Love for thee, who hast done and suffered so much for my Sake, as may prevail against all my Desires and Affections here below.

May thy profound Humility, thy unwearied Patience, thy Lamb-like Meekness, thy immaculate Innocence, thy invincible Courage, thy intire Resignation, thy compassionate Love of Souls, thy perfect Charity to thy Enemies, *be for ever before my Eyes!* may I tread in thy Steps, and conform myself to thy Image;
That

That, having made thee the Object of my Imitation upon Earth, I may be called to glorify and praise thee in Heaven, with Angels, Archangels, and all the Saints departed in thy Faith and Fear.
Amen.

A Meditation on these Words: Do this in Remembrance of me, which may be also used if Time will permit.

AND is it likely, is it possible, O blessed Lord, that I should forget thee? Thee, so great a Benefactor to Mankind? Thee, so affectionate a Friend and Lover of Souls? Is it possible, that I should ever forget thee; I, who receive all the Benefits of thine Agony and bloody Sweat, of thy Cross and Passion, of thy precious Death and Burial, of thy most glorious Resurrection and Ascension, and most prevalent Intercession? It is, alas! too possible; [my continual Transgressions too sadly publish it, and my present Stupidity and Indevotion do too evidently declare it!] Yet praised be thy Wisdom, who hast taken Care to bring thy great Goodness often to our Remembrance by the Returns of this heavenly Feast; that our Thankfulness may be often rewarded; lest Length of Time should
F obliterate

obliterate the memory of thy wonderful Charity to us miserable Sinners. Thou still dost present thyself before us hanging upon the Cross, thy Body torn and rent with Wounds, and thy precious Blood gushing out plentifully from thy Side, to put us in mind how much thou hast suffered for us, that thou, who art not present to our Senses, mightest always be so to our Understanding.—Thus thou art *evidently set forth before our Eyes* as *crucified* among us. O that I could behold these lively Emblems with the same Affection, with which I should have been moved had I been a mournful Spectator of the dismal Tragedy itself!—When thou didst suffer, *the Rocks* were *rent* in sunder; and must not my Heart be as *hard as a Piece of the nether Millstone*, not to be mollified at the Consideration of these Sufferings?

II.

If those who, out of an heroic Principle of Patriotism, have exposed themselves to all the Miseries, and Hardships, and Adversities of human Life, and have redeemed the Lives of Thousands with the generous Loss of their own, deserve to have their Names mentioned with Honour, and their Memories held dear by
their

their Countrymen ; surely thine, O blessed Jesus, *ought to be had in everlasting Remembrance.* For how trifling are the Services of the best Men, compared with the unspeakable Advantages we receive from thee ?—The greatest Heroes could only defend their Country from some temporal Evil ; and perhaps (through the manifold Changes and Chances of this World) only suspend it for a while : But thou, O blessed Saviour, hast *wrought eternal Redemption for us !* The happier Effects of thy Death are always fresh, always prevailing, and are not limited to the Time of thy Sufferings, but extend to *all Generations.*

III.

Blessed God and Saviour of Mankind, what shall I render unto thee for such mighty Love, for such inestimable Benefits as thou hast purchased for, and art ready to confer upon me ? " What shall I say unto thee, O thou Preserver of Men ! O thou Lover of Souls ! " now that I am going to approach thy holy Table, there to commemorate this great Love of thine to us, and to partake of those invaluable Blessings, which by thy precious Blood-shedding thou hast obtained for us ?—" How wonderful are thy

^s thy Doings towards the Children of
^s Men! ^s Thou wert pleased to be made
 miserable, that we might be made happy;
poor, that we might be *enriched*! Thou
 feltest the Smart, but we receive the
 Ease; Thou the Sufferings, but we the
 Mercy; Thou the Stripes, but we the
 Comfort; Thou the Thorns, but we
 shall have the Crown; Thou paidst the
 Price, but we get the Purchase. By thy
 Death we live! By thy Blood we are
 cleansed! ^s What shall I render unto
^s thee, my Lord, for all thy Benefits
^s towards me?—I am not worthy of the
^s least of all thy Mercies.^s

*The following Prayer for God's Acceptance
 of our Services, may be used, if Time
 will permit, just before approaching the
 Lord's Table.*

O Lord, our Father, and most gracious
 God, whose Name is from everlasting,
 look down from Heaven, from the Habita-
 tion of thy Holiness and of thy Glory, in
 Mercy upon us here assembled to make a
 solemn Memorial of the Death and Passi-
 on of thy Son, according to his Institu-
 tion, and in Obedience to his Command.
 Grant that no Defect in any of us may
 hinder us from partaking of the Benefits

of that one perfect Sacrifice, Oblation, and Satisfaction once made upon the Cross for the Sins of the whole World, which is here represented and commemorated before thee. We beseech thee *not to remember against us former Iniquities*, but to *behold the Face of thine Anointed*, and for his Sake to *turn from the Fierceness of thine Anger towards us*. Send thy holy Spirit into our Hearts, to cleanse and sanctify us throughout in Soul and Body, that, together with these consecrated Elements of Bread and Wine now offered unto thee, we, *who wait for thy loving Kindness*, O Lord, *in the midst of thy Temple*, may receive those inward Graces and Blessings they were appointed to convey, and be washed in that *Fountain*, which thou hast *opened for Sin and Uncleanness*. Behold, we put our Confidence in thy Mercy, let us never be confounded.

Thou art, O blessed Jesu! *the true living and Life-giving Bread which came down from Heaven*: O may we so eat of this Bread, may we so partake of *the Fruits of thy Passion*, as to *live for ever*!

O blessed Spirit of Grace, repair our Weaknesses, subdue our evil Inclinations, confirm our Repentance, enliven

our Gratitude ; *dwell in our Hearts by Faith*, enlarge our *Hopes*, increase our *Charity* ; accept our humble and sincere, though imperfect and unworthy Service ; " make Intercession for us, and seal us " unto the Day of Redemption !"—O let us continue thine for ever, and daily increase in all holy Graces more and more, until we come to thine everlasting Kingdom, through Jesus Christ our blessed Lord and Saviour ! *Amen.*

At our Approach to the Lord's Table.

IN the Multitude of thy Mercies will I go unto the Altar of God, even unto the God of my Joy and Gladness.—If thou, **Lord**, shouldst be extreme to mark what is amiss, who may abide it ? but with the Lord there is Mercy and plenteous Redemption.—*Clothe me, O Lord, in the Wedding-Garment, and grant that Jesus Christ, whose Death I now thankfully commemorate, and whose Body I desire rightly to consider and discern, in the holy Sacrament, may be unto me Wisdom and Righteousness, and Sanctification, and Redemption.*

HERE

HERE follows a variety of Sentences, that the Communicant may select those which he likes best; but by no means with any View that he should use them all, if Time does not conveniently permit: And I give this Caution, because I have observed some People to stay an unreasonable Time at the Table after they have received, (I suppose to go through all the Forms of Prayer mentioned in the Book which they have in their Hands) to the great Inconvenience of other Communicants, and the Interruption of the Service.

Ejaculations at the Lord's Table.

O Blessed Jesu! in the Bread broken I behold thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, thy precious Blood shed for my Sins!

By thine Agony and bloody Sweat, by thy Cross and Passion, and by thy precious Death, good Lord deliver me;
^{ss} be merciful unto my Unrighteousness,
^{ss} and my Sins, and my Iniquities do
^{ss} thou remember no more.^{ss}

^{ss} O Lamb of God, who takest away
^{ss} the Sins of the World, my Soul truly
^{ss} waiteth upon thee, for of thee cometh
^{ss} my Salvation.^{ss}

^{ss} I am not worthy to eat of the
^{ss} Crumbs which fall from my Master's
^{ss} Table.^{ss}

108 P R A Y E R S, &c.

35 Christ has loved us, and gave him-
35 self for us, an Offering and a Sacrifice
35 to God for a sweet-smelling Savour.35

35 Greater Love hath no Man than
35 this, that a Man lay down his Life for
35 his Friend;—But God commended his
35 Love towards us, in that whilst we
35 were yet Sinners Christ died for us.
35 For, we were not redeemed with cor-
35 ruptible Things, as Silver and Gold,
35 but with the precious Blood of Christ,
35 as a Lamb without Blemish and with-
35 out Spot.35

At Receiving of the Bread.*

I Eat this Bread, *my Lord and my God*,
in Remembrance of thy wonderful
Love towards Mankind, and with an
entire Trust in the Merits of thy Death.
I desire to *thank thee with an unfeigned*
Heart, for thou art good, and thy Mercy
endureth for ever. Make me a Partaker
of the Virtue of thy crucified Body, and
grant that I may 35 crucify the Flesh,
35 with its Affections and Lusts.35

* Mind here fervently (but silently) to join with
the Priest, when he addresses you in those pathetic
Words, *The Body of our Lord, &c.*

At Receiving of the Cup.*

I^{ss} Will receive the Cup of Salvation,
^{ss} and call upon and praise the Name
^{ss} of the Lord.^{ss}

I drink this Cup, Lord, in a thankful Commemoration of thy^{ss} Blood shed
^{ss} for the Remission of Sins;—of the
^{ss} new Covenant in thy Blood,^{ss}—the
Covenant of Mercy thereby purchased
and sealed and assured to us.

^{ss} Blessed be God, who is rich in Mercy,
^{ss} for giving us this Covenant of Peace—
^{ss} for justifying us freely by his Grace,
^{ss} through the Redemption that is in
^{ss} Christ Jesus.^{ss}

As God is faithful, so may I be
faithful in his Covenant!

^{ss} May the Blood of Christ, who
^{ss} through the eternal Spirit offered him-
^{ss} self without Spot to God, purge my
^{ss} Conscience from dead Works to serve
^{ss} the living God.^{ss}

^{ss} O Lord I beseech thee deliver my
^{ss} Soul; let me be washed and cleansed
^{ss} in the Blood of the Lamb, which

* Mind here fervently (but silently) to join with
the Priest, when he addresses you in those pathetic
Words, *The Blood of our Lord, &c.*

“ was slain from the Foundation of the
 “ World.”

“ We that were afar off, are made
 “ nigh by the Blood of Christ.”

“ Thanks be unto God, for his un-
 “ speakable Gift, in sending his Son into
 “ the World; in whom we have Re-
 “ demption through his Blood, even the
 “ Forgiveness of our Sins; according to
 “ the exceeding Riches of his Grace.”

“ It pleased the Father that in him
 “ should all Fulness dwell; and having
 “ made Peace through the Blood of his
 “ Cross, by him to reconcile all Things
 “ unto Himself.”

“ Let us give Thanks unto the Father,
 “ who hath made us meet to be Partakers
 “ of the Inheritance of the Saints in
 “ Light; who hath delivered us from
 “ the Power of Darkness, and hath
 “ translated us into the Kingdom of his
 “ dear Son.”

“ In this was manifested the Love of
 “ God towards us, because that God
 “ sent his only-begotten Son into the
 “ World, that we might live through
 “ him. Herein is Love, not that we
 “ loved God, but that he loved us, and
 “ sent his Son to be the Propitiation
 “ for our Sins.”

“ Therefore

Suitable to the Lord's Supper. 111

Therefore shall every good Man
speak of thy Praise without ceasing:
O my God! I will give Thanks unto
thee for ever.

Worthy is the Lamb that was slain
to receive Power, and Riches, and
Wisdom, and Strength, and Honour,
and Glory, and Blessing.

Unto him that loved us, and washed
us from our Sins in his own Blood (for
thou hast redeemed us to God by thy
Blood, out of every Kindred, and
Tongue, and People, and Nation!)
and hast made us Kings and Priests un-
to God and his Father, to him be
Glory and Dominion for ever and
ever. *Amen.*

*A Thanksgiving-Prayer when you are re-
turned to your Place.*

I Praise and glorify thy Name, O most
merciful Saviour, for this signal Fa-
vour of admitting me to thy holy Table,
to commemorate thy Death, and receive
the Pledges of thy Love. Although I
am unworthy of the least of thy Mercies,
thou hast abundantly satisfied me with
the Fatness of thine House, and thou
hast made me drink of the River of
Pleasures; therefore in the midst of
the

112 P R A Y E R S, &c.

32 the Congregation will I praise thee :
 33 I will pay my Vows before them that
 34 fear thee.—O how great is thy
 35 Goodness which thou hast laid up for
 36 them that fear thee, and put their
 37 Trust in thee!—O how amiable are
 38 thy Tabernacles, O Lord of Hosts !
 39 A Day in thy Courts is better than a
 40 Thousand : Blessed are they that dwell
 41 in thy House.—Lord it is good for us
 42 to be here.—Bless the Lord, O my
 43 Soul, and all that is within me, bless
 44 his holy Name : Bless the Lord, O
 45 my Soul, and forget not all his Bene-
 46 fits ; who forgiveth all thine Iniquities,
 47 who healeth all thy Diseases ; who re-
 48 deemeth thy Life from Destruction ;
 49 who crowneth thee with loving Kind-
 50 ness and tender Mercies ; who satis-
 51 fieth thy Mouth with good Things.—
 52 As long as I live will I magnify thee
 53 in this manner, and lift up my Hands
 54 in thy Name. Thou art my God,
 55 and I will thank thee ; thou art my God,
 56 and I will praise thee. I will love thee,
 57 O Lord, my Strength and my Salva-
 58 tion ; I will bless thee, and speak
 59 good of thy Name.^{ss}

I have now remembered thy Death :
 O grant that by the *Power* thereof, ^{ss} the
 World

Suitable to the Lord's Supper. 113

“ World may be crucified unto me, and
“ I unto the World.” Imprint in my
Mind such a lively Sense of thy Suffer-
ings, that I may never “ crucify thee
“ afresh, and put thee to open shame,”
by relapsing into Sin. O let it “ never
“ have Dominion over me !” Behold “ I
“ present unto thee my Body and Soul,
“ for a living, holy, and acceptable Sa-
“ crifice, which is my reasonable Ser-
“ vice.” Accept this Offering which I
make in thy Dwelling with great Glad-
ness, absolutely and without the least
Reserve. Strengthen my Resolution to
be faithful unto Death. Let me be re-
newed in the Spirit of my Mind, and
abound in every good Work ; so that
going from Strength to Strength, I may
at last overcome the World ; and having
loved and served and followed thee,
without seeing thee, I may be with thee
(according to thine own Prayer) where
thou art, to behold thy Glory ; and
“ with the Multitude of Heavenly Hosts,
“ and the Spirits of just Men made per-
“ fect, may ascribe Blessing and Honour,
“ and Glory and Power unto him that
“ sitteth upon the Throne, and unto the
“ Lamb for ever and ever.” *Amen.*

This

This is now a proper Season to be mindful of the Wants and Necessities of our Brethren; and we cannot better exercise our Charity than by recommending the whole State of Mankind to the Mercy and Goodness of God; and by interceding with him, for a Supply of whatever they shall stand in need of.

A Prayer for the whole State of Mankind.

O God, who art loving unto every Man, and whose Mercy is over all thy Works, accept my Supplications Prayers and Intercessions which I make for all Men, in Obedience to thy Commands, and as a Testimony of my Charity towards them. "Enlarge the Borders
" of thy Sanctuary, that the Heathen
" may fear thy Name:" Give thy Son
" the Heathen for his Inheritance, and
" the uttermost Parts of the Earth for his
" Possession." O that the Heathen might
" know thee, and the People who have
" not called upon thy Name. May the
" Gentiles see thy Righteousness, and
" all Kings thy Glory. That all the
" Earth may look unto thee and be
" saved; for thou art God, and there is
" none else."

Take away the stony Heart out of the
Flesh of thy ancient, and once beloved
People

People the Jews, and give them an Heart of Flesh. Take away the Vail from off their Hearts. Remove their Unbelief, by leading them from *Moses* to Christ; from the Types to the Things typified.

In a more especial manner I pray thee to bless that Church which thou hast gathered from among the Heathens, the holy Catholic Church; " O be favour-
" able unto Sion, build thou the Walls
" of Jerusalem. Sanctify and cleanse it
" by thy Word, that it may become
" a glorious Church, not having Spot or
" Wrinkle, or any such Thing, but that
" it may be holy and without Blemish."
Give Grace to all Christians seriously to lay to Heart the great Sin of Division and Schism: Take away all Hatred and Prejudice, and whatsoever else may hinder us from Godly Union and Concord, that as there is " but one Body and one Spirit,
" and one Hope of our Calling; one
" Lord, one Faith, one Baptism, one
" God and Father of all ;" so we may, in thy good Time, be all, as the first Christians were, of one Heart and of one Soul, and may with " one Mind and one
" Mouth glorify thee the Father of our
" Lord Jesus Christ, the Prince of
" Peace." —

"Peace."—[* O let not this holy Sacrament be any longer the Occasion of Animosities and Persecutions among the Professors of the Gospel of thy Son; but may it be the Means of putting away all Hatred, Variance and Discord, and of uniting all his Followers in the strictest Bonds of Friendship and Love, according to the original Design of this Institution.]

Have Mercy upon the found Part of the Church, which thou hast planted among us, and graciously preserved hitherto against the Rage and Malice of all her Enemies. Perfect whatever is wanting in her, and make her a Praise among all People of the Earth: Let not the Gates of Hell prevail against her; but continue her a Bulwark to thy true Faith, and a Protector of the Reformed Churches. O thou who art the most High, and rulest in the Kingdom of Men, bless Him whom in thy Providence thou hast placed over us to be the nursing Father of our *Zion*, our Sovereign Lord King GEORGE: Prevent him with the Blessings of Goodness, and make him exceeding

* This Paragraph is only to be used when we communicate.

exceeding glad with thy Countenance.
" Give the King thy Judgments, O
" God, and thy Righteousness unto the
" King's Son," and to all the Royal
Family; and grant that there may never
fail him a Man worthy to sit on the
Throne of these Kingdoms. Teach our
Senators Wisdom; and grant that our
Rulers may not be a Terror to good
Works, but to the Evil; that they may
be the Ministers of God for Good, and
not bear the Sword in vain; and ~~that~~
the People may be subject not only for
Wrath, but also for Conscience-sake.
O thou great " Shepherd and Bishop of
" our Souls, let thy Priests be clothed
" with Righteousness, and let thy Saints
" sing with Joyfulness:" Do thou in-
cline and enable those who minister in
thy Church to attend upon their Ministry,
and to take heed that they fulfil it; to
take heed to themselves, and unto their
Doctrines, and to the Flock over which
thou hast made them Overseers.

[* Now, my God, let, I beseech thee,
thine Eyes be open, and let thy Ears be
attentive to the Prayers that are made in
this

* This Paragraph is only to be used when we
communicate.

this Place; and shower down the Blessings of thy Grace upon us here before thee, and all thy faithful People wherever else assembled to celebrate this sacred Ordinance. Give us at all Times due Preparation of Soul for a worthy Approach to thy holy Table: And do thou pardon every one that prepareth his Heart to seek the Lord, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary. Let none that are Partakers of this holy Sacrament be found missing at the right Hand of Christ another Day!

May thy Love be shed abroad on those whose Hearts are inclined unto the Lord God of *Israel*; who long after thee, and the Pleasures of thine House, even of thy holy Temple; who through Infirmary or Sickness, or any unavoidable Occasions, are prevented from exalting thee in the Congregation of thy People: Accept, O merciful God, their joining spiritually with us. May they have an Interest in the Prayers that are offered unto thee by the whole Church. May the Benefits of Christ's Death and Passion be extended to them, as we desire the same for ourselves, when we are prevented from waiting upon thee in this holy Solemnity.

Convince

Convince all that name the Name of Christ of the great Advantage of this blessed Ordinance, and of the great Necessity which lies upon them to remember their Saviour in the Way which he has appointed.]

Look down from Heaven, with an Eye of Pity and Compassion, upon the People of this Land: Put an End, O Lord, to all the Profaneness and Impiety, which like mighty Waters have overflowed our Borders. How long shall our Lives be a Contradiction to our holy Profession? O give us Grace to remember "from whence we are fallen, that we "may repent, lest thou shouldst remove "our Candlestick out of his Place," and thy blessed Gospel be carried away from us "to a Nation bringing forth the Fruits "thereof." O deliver us from the Judgments we justly deserve, "be merciful unto "us, and forgive us our Sins," and cleanse us from all Unrighteousness. Be merciful, I beseech thee, to all my Kinsmen and Brethren according to the Flesh; to all my Friends and Acquaintance; particularly [*Here name the Particulars,*] Grant * that "the

* If the Reader has found any Advantage by this Book, he is earnestly desired to include the unworthy Author in these Petitions.

35 the Spirit of the Lord may rest upon
 35 them, the Spirit of Wisdom and Under-
 35 standing, the Spirit of Counsel and
 35 Might, the Spirit of Knowledge and of
 35 the Fear of the Lord; and that the
 Course of this World may be so ordered to
 them by thy good Providence, that whilst
 they are engaged in their necessary Busi-
 ness, and unavoidably careful about many
 Things, they may not forget the one
 Thing needful.

35 O Father of Mercies and God of
 35 all Comfort, have Mercy upon all
 those who are under the Pressures of thy
 mighty Hand; let them bring forth
 35 Fruit with Patience, and in thy due
 Time deliver them out of all their
 35 Troubles. Strengthen those that are
 35 on the Bed of Languishing, make thou
 35 all their Bed in their Sickness: Let
 35 them not faint, but, though the out-
 35 ward Man decayeth, let the inward
 35 Man be renewed Day by Day; look-
 35 ing not at the Things which are seen,
 35 but at the Things which are not seen.
 35 O thou Hope of *Israel*, the Saviour
 35 thereof in Time of Trouble, who
 alone art mighty to save, look with
 Pity and Compassion on those that are
 in Bonds, that are persecuted for Righ-
 teousness

Suitable to the Lord's Supper. 121

teousness-sake: " let the sighing of the
35 Prisoners come before thee; according
35 to the Greatness of thy Power, preserve
35 thou those that are appointed to die.
35 Deliver the Outcast and Poor; save
35 them from the Hand of the Ungodly;
35 be thou their Refuge and Strength, and
35 a very present Help in Trouble. Abun-
35 dantly bless our Provision, and satisfy
35 our Poor with Bread; be a Father
35 of the Fatherless, and defend the Cause
35 of the Widow.³⁵

35 O thou God of Love and Peace,
35 make Wars to cease unto the Ends of
35 the Earth; break the Bow, and cut
35 the Spear in sunder; let the Wicked-
35 ness of the Wicked come to an End,
35 but establish thou the Just." O that
Mercy and Truth may meet together,
that Righteousness and Peace may kiss
each other; that our God may look down
upon us, and our Land may yield her
Increase.

Lord save and hear us, O King of
Heaven, when we call upon thee, and
do for us more than we ask or think.
Hear and answer our Supplications for
all, and give us a Portion in all the
good Prayers that are made by thy Ser-
vants in Heaven and Earth; but above
all

all in the prevailing Intercession of thy Son Jesus Christ our Lord, to whom with the Father and the Holy Ghost be ascribed, as is most due, all Honour, Praise and Dominion, for ever and ever. *Amen.*

Though I have in a former Meditation touched on our Saviour's Humility; yet as we are especially enjoined to *learn* it of Him (being indeed the Foundation of all Christian Virtues, without which nothing that we can do can be acceptable to God,) I thought it would not be improper to set apart a Meditation intirely on this Subject.

A Meditation on our Saviour's Humility.

HOW am I ashamed, my Lord and my God, how am I ashamed of my Pride, when I think upon thy Humility.

I contemplate thee, " the only Begotten of the Father, the Brightness of his Glory, and the express Image of his Person ;" his co-eternal and consubstantial Son, God of God, Light of Light, very God of very God ; the eternal Word, the second Person of the blessed and all-glorious Trinity, the infinite God, condescending to unite thyself to a Creature, so as to become one Person
with

with him, between whom and thee, the Distance is no less than Infinite.

I see thee, not taking on thee the Nature of Angels or Archangels, but choosing to unite thyself with Flesh and Blood ; and to take our Nature, not as it shall be in a beatified and glorified State, with all the Privileges and Advantages of a Resurrection-Body, but as it is now in this State of Mortality ; with all its sinless Infirmities of Hunger and Thirst, Sickness, Pain, Weariness, &c. choosing besides to be a mean, poor and contemptible Man, yea, " a Worm and " no Man, the very Scorn of Men, and " the Outcast of the People."

Angels themselves might well stand amazed at the wonderful Mystery, when they saw thee, their great Lord and Captain ; *Thee*, whom they used to worship and obey, condescend to appear in a Nature so inferior to their own.

Thou mightst have designed a Person of the highest Rank and Quality for the Honour of being thy blessed Mother, yet thou wast pleased to be born of a poor obscure Virgin, espoused to a Carpenter, and too poor to offer a Lamb for her Purification ; and instead of choosing the Accommodations of King's Houses and Noble-

Noblemens Apartments, wast contented to be born in a Stable, to be a Companion of Beasts, and to have this for the Sign of the Son of Man; ^{ss} Ye shall ^{ss} find the Babe wrapped in Swaddling-^{ss} clothes, lying in a Manger! ^{ss}

I consider thee, my Lord and my God, submitting thyself to be circumcised, and obedient to the Law for Man, taking upon thy spotless Innocence the Mark, the Character, the Confusion of a Sinner; and even putting thyself to Pain, to be numbered with the Transgressors!

I see thee, divine Infant, submitting thyself to the Persecution of *Herod*, taking a troublesome Pilgrimage into *Egypt*, and only flying from him, whom thou couldst have ^{ss} consumed with the Breath ^{ss} of thy Mouth! ^{ss}

I see thee, the Fountain of living Water, the Refiner and Purifier of thy People, (and who baptized them even with Fire) humbly descending into the Waters, as if thou hadst need to be cleansed by them, and submitting thyself to be baptized, not by an Angel, but by a Man and a Sinner. But thou wast willing to fulfil all Righteousness, and to shew us how much it is fulfilled in Humility!

I see

I see thee, the Lord from Heaven, submitting thyself in all Subjection to thy earthly Parents, taking up thy mean Abode at poor despised *Nazareth*, and dwelling there, so many Years in Privacy and Obscurity; and afterwards in the Time of thy *shewing forth unto Israel*, conversing with *Publicans and Sinners*, and contented to be reckoned as a *Friend* to them, nay even in Confederacy with *the Prince of Devils*.

I see thee forlorn and destitute, and not having *where to lay thy Head*, contemned of thy own Countrymen, rejected by the brutish *Gadarenes*; forbidding thy Miracles to be published, yet doing none but to serve the End of Charity and Religion; paying *Tribute* purely to avoid Offence, though forced to work a Miracle to be able to do it; begging a Draught of Water to quench thy Thirst of the Woman of *Samaria*, and condescending to hold religious Conference with her; *washing thy Disciples Feet*, and riding in thy humble Triumph into *Jerusalem upon an Ass*; and departing *into a Solitary Mountain*, to decline the Overture of a Royal Crown, as having no Ambition to wear any but one made of Thorns.

I see thee, Lord of Heaven and Earth, and great Judge of Quick and Dead, submitting thyself to be basely betrayed by *Judas*, to be seized and apprehended by the Soldiers, and to be by them bound as a Malefactor, and with a thousand execrable Abuses and Indignities, arraigned, accused, and condemned to the most accursed Death, the Death of the Cross, (a Death which none but Slaves, and the worst of Malefactors were punished with,) and even condescending to *bear* that Cross of thine towards the Place of Crucifixion: And so thou the *Prince of Life*, being found in Fashion as a Man, continuedst to humble thyself to the uttermost, by becoming obedient unto Death, even the Death of the Cross.

How dost thou, by thy Example, consecrate Poverty, illustrate Meanness and Obscurity! How dost thou now cheapen and beat down the Price of human Greatness! What a Reproof! what a thorough Confutation is it of the Judgment of the World, to see thee, who hadst all Power given thee in Heaven and Earth, who so perfectly knows how to refuse the Evil, and to choose the Good, and whose was the Earth and the Fulness thereof, make choice of Meanness and Poverty!

Blessed

Blessed Jesu! who hast triumphed over our Pride, by the Humility of thy Cross; join with the Triumph of thy Cross the victorious Influence of thy Grace, to kill and mortify all Pride in us. And now thou art ascended on high, and hast received Gifts for Men, give us the excellent Gift of Humility, that we being like-minded with thee, and following thee in the Steps of thy humble Life, may hereafter have a Part in the Exaltation of thy Glory. *Amen.*

D I R E C T I O N S.

THERE are some happy Minutes in our Lives, especially in attending this Eucharistical Service, when the Mind (deeply affected with the Love of God, or the Sufferings of Christ, or its own Unworthiness) is, as it were, carried beyond itself in devout Raptures. In this Case, it is perhaps best for us to lay aside all the Forms above provided, and to pour out our Hearts before God, as Occasion may require.

As the Sacrament is a Subject abounding with a great Variety of fruitful Considerations, I would advise the Devout Christian, who has frequent Opportunities to partake of it, to vary his Meditations from Time to Time, so that he may go through the several Considerations which may be deducible from it. Thus, for Example, in remembering our Saviour, he may

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one Time think of him as a Prophet, another Time as a Priest, another Time as a King. Sometimes he may consider the Death of Christ as a Sacrifice for Sin; and consequently how odious all Sin is in the Sight of God; and he may take occasion from thence to humble himself for some particular Sin, confessing and bewailing it, and earnestly praying for strength to conquer some particular Infirmities, and to acquire, increase and abound in particular Graces. He may consider the miserable Life our Saviour led on Earth, as a Motive to Patience and Resignation to the Will of God under afflicting Dispensations, since so divine a Person, the beloved of God, who had done no Sin, and omitted no Opportunity of doing Good, was so grievously stricken of God and afflicted: whereas we suffer indeed justly, and far short of what our Iniquities have deserved; and it is of the Lord's Mercies only we are not utterly consumed, even because his Compassions fail not. We may farther apply ourselves to our Saviour, who himself was tempted, to enable us to bear our Afflictions, or remove the Burden from us, as in his unerring Wisdom he shall think most expedient for us. We may also consider the Sacrament as a Feast of Love, whereby Christians are intimately united into one Body, of which Christ is the Head; and therefore requiring from us the most sincere and fervent Charity towards all Men, for whom, as well as for us, our blessed Lord was contented to die. From this Consideration we may heartily intercede

for

for all the World, and especially for our Friends and Relations, &c.—The Reader may find Exercise for more Hints of this Kind in the foregoing Devotions, which he may enlarge upon as he shall find Occasion.

Farther, the Meeting together here of so many pious Christians at the Lord's Table, may raise our Thoughts to that blessed Assembly in Heaven, where we all hope to meet. What a joyful, what a surprising Meeting that will be of perfected Minds with their glorified Bodies, of all the Saints that ever lived in the most distant Regions and Ages of the World!—Now we necessarily meet in separate, and alas! too often, in divided and opposite Communions, estranged and alienated in our Affections, for want of knowing one another better. Hereafter all the Followers of the Lamb, all the faithful Servants of God, a Multitude without Number, shall worship together in the Temple above; unite in their Praises to God and the Lamb, their Affections to each other flowing in one common Stream of Love. Then shall we be delivered from every Temptation, and from every Grief; be made perfect in Knowledge, Holiness and Bliss; and so continue to everlasting Ages. Blessed Time! when all the upright Minds shall see that most adorable Person Face to Face, whom now they behold as with a Glass darkly; and shall receive the fullest Manifestations of his Love, &c.

I shall only add, that short Meditations raised and digested in our own Minds will more open the Understanding, and make deeper Impressions

sions on the Affections, than whole Volumes read over cursorily and without Reflection.

All Persons indeed are not able to form such Meditations; nor perhaps can the more Instructed do it equally well at all Times,—and therefore it is happy for Christians that they have a great Abundance of Books of Devotion, to which they may have Recourse upon Occasion.

A concluding Prayer when the whole Service is ended.

O Most gracious and merciful God, look down with tender Pity and Compassion upon us thy poor unworthy Servants: Hearken to our Supplications who have now prayed before thee, and hear thou in Heaven thy dwelling Place; and forgive the Iniquity of our holy Things, the Deadness and Dulness of our Affections, the Wanderings of our Thoughts, and the Distractions of our Minds. Let the Merits of our dear Redeemer plead our Pardon, and supply our Defects; and grant that the Remembrance of what he has suffered for us, may so influence all our Thoughts, Words and Actions, that we may ever live as becomes those who have been redeemed to God by his Blood. Grant that this holy Communion may not prove

to the Judgment and Condemnation of any of us, but that it may be to the quickening and strengthening of Faith, Hope, and Charity, and all divine Graces in our Souls, filling us with Joy and Peace in believing; and engaging us to walk worthy of the Vocation with which we are called, in all Newness and Holiness of Life; that it may guard us against all Temptations, support and comfort us under all Afflictions, and prepare us for Death and Judgment, for Jesus Christ his Sake. *Amen.*

" Now unto him that is able to keep
" us from falling, and to present us fault-
" less before the Presence of his Glory
" with exceeding Joy; to the only wise
" God our Saviour, be Glory and Ma-
" jesty, Dominion and Power, now and
" ever." *Amen.*

*A Prayer after we are returned Home,
which may be used immediately, or at any
Time of the Day.*

O Lord, my God and my Father, I come to offer thee the just Tribute of my Praise and Thanksgiving, for the Mercy and loving Kindness thou hast shewed to me this Day, in permitting me to taste of thy Supper, and disposing me

to call to mind the Greatness of my Saviour's Love, and to shew forth my sincere Gratitude for the Benefits purchased for me by the Effusion of his most precious Blood: A Subject so full of Comfort and so fruitful of Motives to advance in Holiness!

How many, Lord, who being influenced by the Pleasures or Riches of this World, when they are invited to eat of this Bread of Life, and to drink of this Wine of Gladness, obstinately refuse to come? How many pious and devout Souls, are deprived of this highest and most solemn Act of Religion, either for Want of Opportunity to perform it, or through Doubts and Scruples and uneasy Fears? and how many, suffering for the sake of a good Conscience, are kept from it under the raging Violence of Persecution? Whence is it to me then, that God is thus gracious to his poor Servant, who is unworthy of the Crumbs that fall from his Master's Table? How happy do I think myself, that my Circumstances are so advantageously different from theirs; that I had both the Will and the Opportunity safely to approach thy holy Table? I desire to ascribe all the Glory unto thee, knowing that every good and perfect Gift cometh

cometh from thee, the Father of Lights, and I bless thee for the same from the inmost Recesses of my Heart: Yea, O Lord, " while I live will I praise thee; I " will sing Praises unto my God while I " have my Being; for thou art good, " and thy Mercy endureth for ever."

O thou who hast been graciously pleased to admit me to this holy Communion, do thou accompany it with thy Favour and Blessing! May it make me a real Partaker of those Advantages which result from the Redemption that is in Christ Jesus, more especially the Graces of the holy Spirit; that in the Strength of that holy Meat, I may walk courageously and continually in all the Commandments and Ordinances of the Lord blameless, notwithstanding all Difficulties and Discouragements from the World to the contrary. " O thou, Lord Jehovah, in " whom is everlasting Strength, uphold " me with the right Hand of thy Righteousness: Draw me, and I will run " after thee.—Thou who givest Power to " the feeble; and to them that have no " Strength; strengthen my weak Hands, " and confirm my feeble Knees; hold " thou up my Goings in thy Paths, that " my Footsteps slip not." O let it never

be said, that after having been treated as a familiar Friend, and having eaten of thy Bread, I have lifted up my Heel against thee: But give me Grace, I beseech thee, to make a right Improvement of the repeated Opportunities vouchsafed me of renewing the League of Amity contracted with thee at my Baptism, and make me mindful always of that Covenant; living no longer unto myself, but unto him who was "delivered for our
 " Offences, and is risen again for our
 " Justification, Jesus Christ the Righteous;" in whose blessed Name and Words I beg to be heard: Our Father, &c.

" Now the God of Peace, that brought
 " again from the Dead our Lord Jesus,
 " that great Shepherd of the Sheep,
 " through the Blood of the everlasting
 " Covenant, make us perfect in every
 " good Work to do his Will, working
 " in us that which is well-pleasing in his
 " Sight, through Jesus Christ, to whom
 " be Glory for ever and ever." *Amen.*

Note, If the Family has Communicated, the Master may add the foregoing Prayer to their Evening Devotions, only reading *we* for *I*, *us* for *me*, *our* for *my* or *mine*, as often as these Words occur therein.

A Prayer for a Servant, or a Person in a low Situation of Life; which may be used any Time of the Day, after the Reception of the Holy Sacrament.

A Ccept, O gracious God, my most humble and hearty Thanks for admitting me this Day at thy holy Table. Though I am poor, I have eat and been satisfied: Thou hast enriched me with spiritual Blessings in Christ, and hast made me joyful in thy House of Prayer, where the Poor as well as the Rich have met together, to worship thee, the Maker, Redeemer and Sanctifier of them all. With thee there is no Respect of Persons; but the Lowest as well as the Highest are blest with the same Means of Grace, are fed with the same sincere Milk of the Word, and are made to drink into one Spirit.

Blessed be thou, O Lord, for giving me a true Sense of the Obligations which lie upon me to remember my Saviour in the Way which he has appointed. O may I ever think myself happy, and ever be truly thankful to thee, for the gracious Privileges vouchsafed me! May I ever prize them above ten Thousands of Gold and Silver! May I never be so foolish as to
murmur

murmur at my Situation; but since thou are pleased to give me " Food and Raiment, let me be therewith content: " Looking unto Jesus the Author and " Finisher of our Faith," who has sanctified the State of Poverty, by becoming poor himself, " that through his Poverty " we might be rich."—Help me to cast all my Care upon thee, knowing that thou carest for me, and hast said, I will never leave thee, nor forsake thee. And grant that the ravishing Thought of that immense Happiness reserved in Heaven for us, may constrain me to set my Affections on Things above; and encourage me to bear with Patience and Resignation, all those Crosses, Disappointments, and Misfortunes, which are the constant Companions of this present Life: Remembering always that I am in thy Hands, and knowing that my " light " Affliction, which is but for a Moment, " worketh for me a far more exceeding " and eternal weight of Glory;" and that after Continuance in Well-doing, I shall receive Glory and Immortality, and drink of thy Pleasures, as out of the River.—Thou knowest best my Condition, my Desires, and my real Wants: Thine infinite Wisdom knows whether it be best

for me to be abased, or had in Honour ;
to be ^{ss} full, or to be hungry ; to abound,
^{ss} or to suffer Need : ^{ss} O do thou, inex-
haustible Fountain of Mercy, suit thy
Blessings to my several Necessities : ^{ss} Lead
^{ss} me with thy Counsel, and receive me
^{ss} to Glory. Be thou the Strength of my
^{ss} Heart here, and my Portion for ever^{ss}
hereafter, through Jesus Christ our blessed
Saviour and Redeemer. *Amen.*

*ADVICE concerning SPIRITUAL
COMMUNION.*

AS there are many Persons deprived of
Opportunities of coming to the Sa-
crament, by their Engagements in a Sea-
faring Way of Life : As there are many
Places, especially in Country Parishes,
where it is very seldom administered :
And as it may happen, that sometimes
the best Christians are by Sickness, and
other warrantable Impediments, hindered
from partaking of it when it is ; some
pious Divines have advised in these Cases
a spiritual Communion, to supply, in some
Sort, the want of sacramental. To this
Purpose, they advise us to set apart the same
Portion of Time, and to use the same
Meditations and Prayers (changing only
such Expressions as relate to actual Par-
ticipation)

ticipation) as if we were to receive the Sacrament. As this is matter of Advice only, and not of divine Commandment, every Man may do herein as he is disposed in his Heart. But no doubt such a spiritual Communion cannot fail of having a very good Effect: By it, the Resolutions we made at the Lord's Table will be constantly renewed, and will not be liable to be easily forgotten, which is too often the Case, when Communions are at a great Distance from each other: By this, we may always preserve a lively Sense of God's Mercies, an absolute Hatred against Sin, and a fervent Charity towards all Men: By this, we shall keep up our Love to our Saviour, and be always prepared to present ourselves at his Table, whensoever we have an Opportunity; and in the mean while we shall comfort ourselves, that whilst “ we do
“ truly repent us of our Sins, and sted-
“ fastly believe that Jesus Christ hath
“ suffered Death upon the Cross for us,
“ and shed his Blood for our Redemp-
“ tion, earnestly remembering the Bene-
“ fits we have thereby, and giving him
“ hearty Thanks therefore, we do eat
“ and drink the Body and Blood of
“ our Saviour profitably to our Soul's
“ Health,

“ Health, although we do not receive
 “ the Sacrament with our Mouth *.”

Nay, this spiritual Communion may be of good use to those scrupulous Persons who are afraid to partake of the Lord's Supper, unless they have had a great deal of Time beforehand for actual Preparation, or absent themselves on Account of any other mistaken and erroneous Opinions. The Acts and Exercises of such spiritual Communion, will help to bring their Minds to, and keep them in a right Frame and Temper, and most powerfully incline them to partake of the blessed Sacrament as often as they can.

As to the Devotions fit to be used on such Occasions, most of the foregoing ones may serve without any Alteration, and the others with very little. *The penitent Confession of Sins*, p. 50 ; *The Meditations on our Saviour's Offices*, p. 57, &c. *The Commemorative Meditation on our Saviour's Sufferings*, p. 94 ; *The Scripture Passages*, p. 107, &c. may be used without any Alteration. *The Prayer for the Grace of Thankfulness*, p. 53 ; *for Charity*, p. 55 ; *at the Offering of our Alms*, p. 90 ; *The Meditation on these Words, Do this in Remem-*

* Rubrick in the Communion of the Sick.

Remembrance of me, p. 101; *The Ejaculations at the Lord's Table*, p. 107; *The Prayer for the whole State of Mankind*, p. 114; may also serve with some slight Variation.—The Communion-Service too may be very properly used, making the necessary Alterations*.

You may begin your Devotions with some such Prayer as this.

ALmighty God and most merciful Father, who art every where, and more especially nigh unto all that call upon thee in Truth, I prostrate myself before thy divine Majesty, with the deepest Humility of Soul and Body, to implore thy Grace at this Time, that by it I may be enabled to perform an acceptable Sacrifice unto thee.

It is a great Comfort to me to think, that “unto thee all Hearts be open, all Desires known, and from thee no Secrets are hid;” for thou knowest the Desire

* This is already done in some Measure, by Bishop *Patrick*, in a private Prayer, for the Use of those who want the Opportunity of receiving the holy Communion, or are any Ways disabled from going to it, at the usual Times of its public Administration, printed singly, and in his Advice to a Friend, p. 188. Also in *Hele's select Offices of private Devotion*, p. 410.

Desire of my Heart to be towards the sacramental Bread and Cup, to commemorate in an especial manner the Salvation of God in the Congregation of thy People. I lament my Want of Opportunity, acknowledging it my bounden Duty to join in that solemn Act of public Worship, whensoever a proper Opportunity is afforded me: Pardon, good Lord, all my careless Omissions of this Duty; my Want of Devotion when I performed it, and my Want of Improvement by it.

Accept, O Lord, my Will and Desire, as at this Time, though I cannot outwardly communicate. Let thy gracious Presence be with me; since though I am absent from thy chosen People, who now joyfully attend on thy holy Ordinances, yet I am present in Spirit, and heartily join with them, in magnifying "thine inestimable Love in the Redemption of the World by our Lord "Jesus Christ," and in pleading the Merits of his all-sufficient Sacrifice for the Pardon of my Sins, and those of all sincere Penitents; and for the obtaining all such Graces as are necessary to further thine Elect in the Way to eternal Life.—
O whilst I am deprived of the external
Elements,

Elements, be thou pleased to grant me the spiritual Comforts and unspeakable Advantages they were intended to convey to all true Believers; and in thy good Time bring me to that happy Place, where we shall have no Need of Sacraments to keep thy great Goodness in Remembrance, but shall see thee Face to Face, as thou art, and attain that "Fulness of Joy which is in thy Presence; and those Pleasures which are at thy right Hand for evermore." *Amen.*

As it is possible this little Book may fall into the Hands of those that may be destitute of Helps for *Daily Devotion*, I have added *Morning and Evening Prayers* for that Purpose.

A Morning Prayer for a Person in private.

NOW, O Lord, I awake from the Shades of Darkneſs, and by thy Mercy open theſe Eyes upon a new Day: Thanks to thy heavenly Care, which has preſerved me from all Evil this Night, and reſreſhed me with the Sweets of ſufficient Sleep. To thee I commend my Soul and Body for this Day. May I be protected herein from evil Accidents, inſpired with good Thoughts, engaged in good Works. Let the daily Duty of my
Station

MORNING PRAYER. 143

Station employ my Industry, Fidelity, and Vigilance, and suffer not Idleness to have any Access to me. In my necessary Converse with the World, deliver me from its Temptations: and possess my Soul with a constant Sense of thine all-seeing Eye. Let the Consideration of thy Omnipresence enter with me into my Retirement, and awe me in Secret into a filial Obedience. "Thou art about my Path, and about my Bed, and spiest out all my Ways:" May they all be well-pleasing in thy Sight! I know, O Lord, how frail my Nature is, and how unable I am, without thy continual Aid, to stand upright: O for the sake of Jesus thy beloved Son, our precious Ransom, send thy Holy Spirit into my Heart to direct, sanctify, and govern me in the Way of thy Laws, and in the Work of thy Commandments. Keep alive within me a quick Sense of the future Portions of good and bad Men: Let the assured Belief of an Heaven and Hell ever hold me within the Bounds of my Duty; And O! let Love and Gratitude improve my Obedience to the utmost, that I may taste and see how amiable and excellent thy Precepts are, and that in keeping of them there is great Reward. Let none of thy Dispensations pass by me unobserved or unimproved,

but enable me to draw Good out of every Accident that befalls me, or those I converse with. Teach me to be strictly honest and just; true and punctual, liberal and Compassionate towards my Fellow-Creatures; sober, chaste, and temperate in my own Conduct, and, as the Way to both, a constant Worshipper of thee, in Public and Private.

Give me such a Portion of Favour in the World, as thou seekest best to suit the State of my Soul, for the Encouragement and Enlargement of all those good Graces thou inspirest; and in all Difficulties and Dangers, stretch forth thy right Hand to help and defend me: Let this World ever minister to the World that is to come; and passing through Things Temporal, may I apply them to the obtaining of Things Eternal.

This Day, O Lord, let me live to Thee, and, mindful of my Mortality, be fitter to die, the longer I live.—In the Lord Jesus is my Hope, my Confidence, the Redeemer and Lover of Souls. To whom, with the Father and the Holy Spirit, be ascribed by me and all the Host of Worshippers in Heaven and Earth, all Honour, Might, Majesty, and Dominion, henceforth and evermore.
Amen. Our Father, &c. *An*

EVENING PRAYER. 145

An Evening Prayer for a Person in private.

O Lord God, whose good Providence
 has conducted me to the Close of
 this Day, I here present myself before
 Thee to express my Gratitude for thy in-
 numerable Mercies. My Soul desires to
 praise Thee for those inestimable Blessings,
 both temporal and spiritual, thou hast
 graciously bestowed upon me, throughout
 the whole Course of my Life; [*particu-
 larly*] O continue forth unto me
 thy loving Kindness, and with thy Mer-
 cies never fail to impress a lively and
 grateful Sense of them upon my Heart!
 Teach me the right Use of all those
 Blessings thou reachest out unto me; and
 instruct me in the divine Skill of improv-
 ing all Occurrences on Earth to my
 greater Happiness in Heaven. However
 my worldly Circumstances shall be order-
 ed, suffer me not, I beseech Thee, to
 neglect my spiritual Interest. Let my
 Soul be my especial Care; and teach me
 to value its Welfare above a World offer-
 ed in Exchange. Let no Sin prevail over
 me, no vicious Habit take hold upon me.
 Let me gradually overcome every inordi-
 nate Act, every single Deviation from
 the Rule of thy Commandments, and fill
 my Mind with a Horror of Sin greater
 than Death. Let that which Jesus died

to

146 EVENING PRAYER.

to atone for, the Love of which forfeits Heaven, and plunges the Soul into the Depths and Torments of Hell, be ever detestable in my Sight. For my Security from Sin, be pleased, O Lord, to quicken me in a progressive Course of Holiness, that Day unto Day may add Improvement, and the Number of my Infirmities may be continually diminishing. Let me not stand Idle, lest I invite the Tempter to employ me. But as thou protectest me from his Snares, so also promote my Advances in thy Service. Suffer not, O Lord, my Remorse, my sincere Contrition and humble Reliance on Christ, to be in vain. Pardon the Offences I lament, and desire by thy Grace to forsake; and let not the Sins that do most easily beset me, any longer restrain my Ardour in running the Race that is set before me. On Jesus Christ, the great Sacrifice for the Sins of the whole World, I wholly rely for the Acceptance of these Prayers and Praises; in Confidence of whose Mercy I now commit my Body and Soul to the Bed of Slumber, uncertain whether I shall ever awake to the Light of this World; but assured that whether I sleep or awake, I am ever under thy Protection, and hoping, through thy unspeakable Goodness, to arise at length by a glorious Resur-

Resurrection to Immortal Life, through the same Jesus Christ our Lord, in whose perfect Form of Words I conclude these my imperfect Devotions in Behalf of myself and of all Mankind. *Our Father, &c.*

“ I believe it may be laid down as a certain
 “ Fact, (says an eminent Physician) that
 “ no Master or Mistress of a Family can
 “ have a *true* Concern for Religion, or be
 “ a Child of God, who does not take care
 “ to worship God by *Family Prayer*—Let
 “ the Observation of the Fact determine.”
Hartley's Observations on Man, Vol. II.
 p. 336.

A Morning Prayer for a Family.

GIVE Ear to our Words, O Lord, consider our Meditation, hearken unto the Voice of our Cry, our King and our God ; for unto thee will we pray. Our Voice shalt thou hear in the Morning, O Lord ; in the Morning will we direct our Prayers unto thee, and will look up.

O Almighty God, the great Creator and Sovereign Lord of Heaven and Earth ! Father of Lights, who dwellest in the Light which no Man can approach unto, and yet humblest thyself to behold the Things that are in Heaven and Earth, accept, we most humbly beseech thee,

thee, this our unfeigned Sacrifice of Praise
 and Thanksgiving for all thy Mercies;
 for giving us Life and Breath, and all
 Things that pertain unto Life and God-
 liness; for preserving us from Accidents
 this Night past; for giving us refreshing
 Sleep, and for lightening our Eyes that
 we have not slept in Death: " We laid
 " ourselves down and slept: We awak-
 " ed, for the Lord sustained us." But
 above all, we desire, O Lord, from the
 inmost Recesses of our Souls, to praise
 and adore thy great Goodness, that thou
 hast " begotten us again unto a lively
 " Hope by the Death and Resurrection
 " of Jesus Christ;" that instead of leav-
 ing us in Darkness and the Shadow of
 Death, thou hast given us good Tidings
 of great Joy, hast translated us into the
 Kingdom of thy dear Son, and hast made
 us Partakers of the Aids and Graces of
 the Holy Ghost. We thank thee for the
 frequent Opportunities thou dost afford
 us to think upon our Duty, and to fit
 our Souls for eternal Glory; and that
 notwithstanding our Abuse of thy Pa-
 tience, thou hast still given us this Day
 to " work out our Salvation with Fear
 " and Trembling." For these signal Fa-
 vours, for thy " exceeding great and
 " precious Promises, will we sing of thy
 " Power,

" Power, and praise thy Mercies betimes
" in the Morning; we will give Thanks
" unto thee, thy Praise shall ever be in
" our Mouths: We will be glad and
" rejoice in thee; yea, our Songs will
" we make of thy Name, O thou most
" Highest!"

We acknowledge, O Lord, that we are not worthy of the least of all thy Mercies, because of the ungrateful Returns we have made for them; and because we have so little regarded that abundant Goodness, which was so graciously intended by thee to lead us to Repentance. Pardon, O merciful God, our former Ingratitude; and grant that for the future we may have so lively a Sense of thy Goodness and Forbearance, and Long-suffering, as may effectually engage us " to lay aside every Weight, " and the Sin which doth so easily beset " us, and run with Patience the Race " that is set before us.—O strengthen " us with Might by thy Holy Spirit in " the inner Man," to subdue our evil and corrupt Inclinations, and, denying ourselves, to go on chearfully and without Interruption in the narrow paths of Virtue and Religion. We know, O Lord, that " it is good for us to hold ourselves
H fast

fast by God, and to put our Trust in the Lord God;^{ss} nay, that it is our only Happiness: This we believe, O help thou our Unbelief!

O let us^{ss} hear thy loving Kindness in the Morning, for in thee is our Trust; shew thou us the Way that we should walk in, for we lift up our Souls unto thee. Feed us with Food convenient for us: Preserve our going out and our coming in:^{ss} Give thy holy Angels charge over us to keep us in all our Ways. Give us such a Measure of Health as thou see'st most fit for us: Enable us to be diligent in the Duties of our Calling: ^{ss} Prosper thou the Work of our Hands upon us; O prosper thou our handy Work.^{ss} Grant that we may always ^{ss} keep our Tongues from Evil, and our Lips that they speak no Guile;^{ss} and may ^{ss} put on, as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing and forgiving one another.^{ss} May we of this Family especially, in the regular and uniform Discharge of our respective Duties, ever be at Peace among ourselves: May we seek the Things that make for our Peace, that the God of Love and Peace may be with us. —And let the awful Consideration of the

great

great and terrible Day of the Lord, when God shall judge the Secrets of Men by Jesus Christ, so influence our Thoughts, Words and Actions, so incline us to eschew our own Wickedness, and to take heed to our Ways, that we may be accounted worthy to stand before the Son of Man, and receive that great Reward which he shall bestow on them that diligently seek him.

"Hear us, O Lord, for thy loving Kindness is comfortable : Turn thee unto us, according to the Multitude of thy Mercies;" and grant our Desires and Petitions, not according to our Deserts, not according to our cold Way of asking, but according to our great Wants, and thine infinitely rich Mercy in Christ Jesus our Lord: in whose Name and Words, in behalf of ourselves and of all our Friends, and of all thy Servants, we most humbly and heartily pray ;—*Our Father, &c.*

[*On Sundays, the following Paragraph may be added.*]

And now we are going to the Place of thy public Worship, let thy Holy Spirit assist us in the Duty we are about to perform, and make us serious, attentive, and devout. Give us Grace to join in the Prayers and Praises of thy Church, with

fervent and heavenly Affections ; and grant that we may hear thy Word with great Humility, and with a full Resolution to do our Duty. Let us ever esteem it our Privilege and Happiness to have a Day of Rest set apart for thy Service, and the Concerns of our immortal Souls ; and let us employ it to all those holy Purposes thou hast appointed, whereby we may be the better fitted and prepared to celebrate that Sabbath of everlasting rest, which thou hast reserved for us hereafter, through Jesus Christ our Lord. *Amen.*

Then read the Collect for the Day, and that for all Conditions of Men, out of the Book of Common Prayer ; and the two last Prayers in the Daily Service, namely, Almighty God who hast given us Grace, &c. The Grace of our Lord Jesus Christ, &c.

An Evening Prayer for a Family.

GREAT and glorious Lord God, thou high and lofty One that inhabitest Eternity ; we pray thee to look down from Heaven, the Habitation of thy Holiness and of thy Glory, with an Eye of Pity and Compassion upon us vile and sinful Creatures : Have Mercy upon us, O Lord, after thy great Goodness, and for the Sake of thy beloved Son in whom thou

thou art well pleased, forgive our past Sins and Follies, which are more than we can number, and the Punishment due to them greater than we can bear, Work in us, we humbly beseech thee, a sincere Contrition for, and a perfect Hatred of our Offences; and let us not daily Confess, and yet as daily repeat them; but give us Grace effectually to refrain from every evil Way, and turn ourselves sincerely to thee the Lord our God, our great and unwearied Benefactor, in whom we live, move, and have our Being here, and upon whose Mercy alone we depend for consummate Happiness, in that Eternity towards which we are hastening.

Suffer us not, O merciful God, to fall into a careless and unconcerned State of Mind, into Coldness and Indifference about the Things which belong unto our everlasting *Peace*; but grant, O Lord, that we may continually have engraven in our Hearts, a deep Sense of the inestimable Value of the Prize that is set before us; and be thoroughly convinced that all our Pains, all our Industry, and all our Might, ought to be exerted, in Co-operation with thy Grace, to make us Partakers of that inconceivable and eternal Blessing.

O God, whose Providence watches over us for Good; O thou Shepherd of *Israel*,

Israel, who "neither slumberest nor sleepest, defend us under thy Wings, and let us be safe under thy Feathers." Keep us, we humbly pray thee, from all Evil and Mischief, and from the Dread and Fear of them. Refresh us with comfortable Rest and Sleep, which may the better fit us for the Duties of the Day following. "We will lay ourselves down in Peace, and take our Rest, (trusting in thy Mercy, O Lord God Omnipotent) for it is thou Lord only that makest us dwell in Safety."—And since we dwell in "these Houses of Clay whose Foundation is in the Dust," make us ever mindful of that Time when we shall lie down in the Grave; and because we know not the Hour of the Son of Man, give us Grace, that that Day may never come upon us unawares, but that we may be always ready, like unto Men waiting for their Lord; that "whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord, that whether we live or die, we may be the Lord's."

[*Here if Time permits, is to come in the general Intercession. p. 113.*]

Accept, O Father of Mercies, and God of all Comfort, our unfeigned Thanks for thy manifold Mercies vouchsafed

safed unto us: For our Life and Understanding; and Food and Raiment; our Health and Strength; and all other Things, which thou givest us richly to enjoy. We thank thee that we have dwelt this Day ^{ss} beneath the Defence of the most High, and abode under the Shadow of the Almighty, ^{ss} by being preserved from those Calamities to which these poor frail mortal Bodies of ours are continually liable, and from those Punishments which are the just Rewards of our Sins. One Day telleth another, and one Night certifieth another, that thy tender Mercies are over all thy Works. What shall we render unto the Lord for all his Benefits? —O grant that the Sense of thy Goodness may lead us to Repentance; and that we may not only offer thee Thanks and Praise, but also order our Conversation aright, by walking ^{ss} in Holiness and Righteousness before thee all the Days of our Life; ^{ss} that we may at the last see the Salvation of God, for the Sake of Jesus Christ our Lord, (the Fountain and Foundation of all thy Mercies) for whom above all we desire to bless and praise thee, and in whose most blessed Name and Words we farther call upon thee, saying, *Our Father, &c.*

[Add

156 EVENING PRAYER, &c.

[*Add this Paragraph on Sundays*]

O God, we beseech thee mercifully to receive those Prayers which we have this Day offered up to thee in the public Congregation; and have Compassion upon our Infirmities; that our Blindness and Unworthiness may not deprive us of the Blessings we have prayed for. And grant, we beseech thee, that we may in such wise, mark, learn, and inwardly digest what we have this Day heard or read, that by Patience and Comfort of thy holy Word, we may embrace and ever hold fast the blessed Hope of everlasting Life, which thou hast given us in thy Son our Saviour, Jesus Christ. *Amen.*]

The ALMIGHTY GOD, who is a strong Tower and Castle, a Shield and Buckler to all them that trust in him, to whom all Things in Heaven, in Earth, and under the Earth do bow and obey, be now and evermore our Defence and Refuge.

Unto God's gracious Mercy and Protection we most humbly commit ourselves. "The Lord bless us and keep us: The Lord lift up his Countenance upon us, and give us Peace," both now and evermore. *Amen.*

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